

School of Theology at Claremont



1001 1412732



The Library
SCHOOL OF THEOLOGY
AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE
CLAREMONT, CALIFORNIA

FROM THE PERSONAL LIBRARY
OF
DR. JOHN STANLEY CORNETT

BX
8248
K2
S2

A HISTORY OF METHODISM

IN

NORTHWEST KANSAS

BY

WILLIAM HENRY SWEET, D.D.,

Of

The Northwest Kansas
Conference.

KANSAS WESLEYAN UNIVERSITY

1920

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

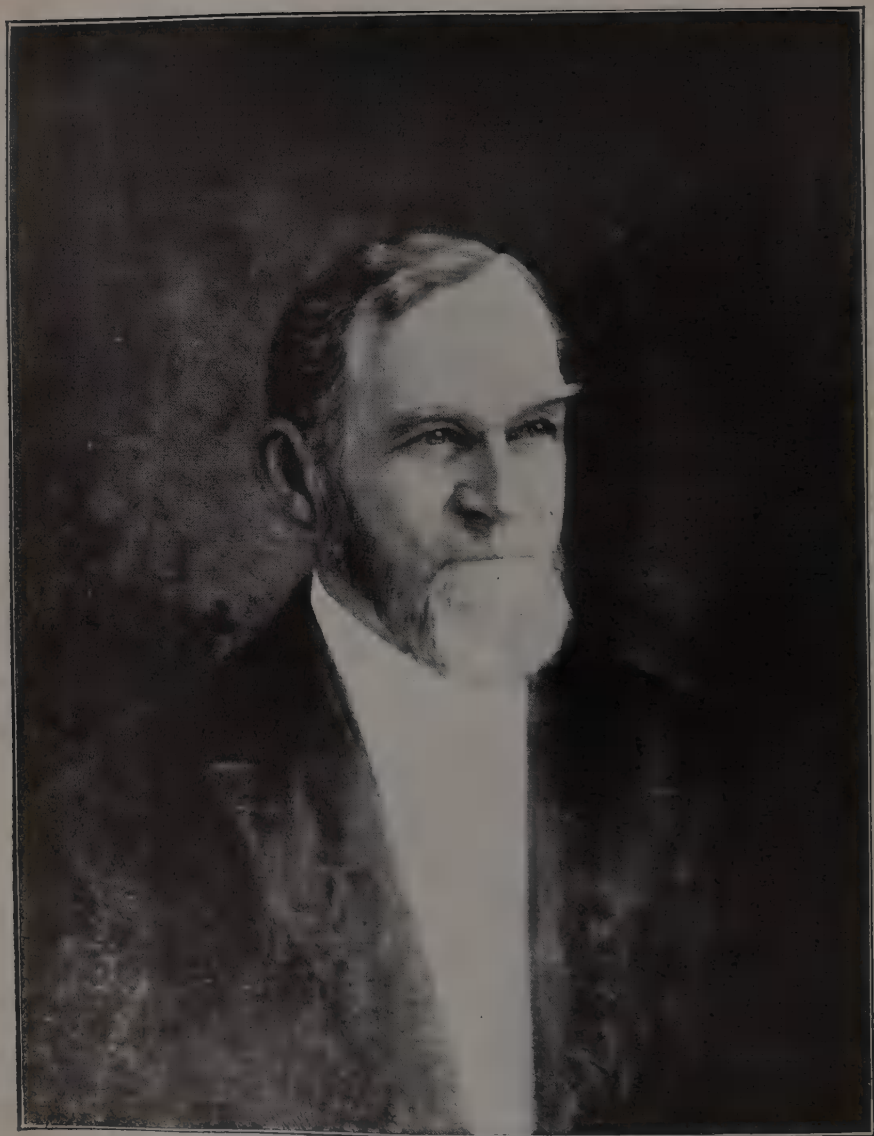
COPYRIGHT, 1920, BY
WINTON J. BALTZELL, PAUL W. SWEET, WILLIAM W.
SWEET, EMMA SWEET TONDEL, RUTH SWEET
KRESKY AND RALPH L. SWEET.

PREFACE

The last several years of the life of William H. Sweet were devoted to the collecting of material and the writing of this volume. He very much hoped to finish the task and see the book through the press himself, but death came suddenly on January 5, 1919. He had planned to publish the book at his own expense and ask the Conference to sell it for the benefit of Kansas Wesleyan University, and before his death he had talked to his children about the plan. They accordingly now desire to carry out his desire, and the present volume is published at the expense of the heirs of William H. and Rose A. Sweet. On its completion the entire edition will be turned over to the Northwest Kansas Conference and the proceeds of the sale of the book are to go to the Kansas Wesleyan University.

The manuscript has been published, practically as it was left by its author. He greatly regretted that more complete material was not forthcoming in response to his many appeals, but the book contains much material that would no doubt soon have been lost, and those, who in the future will write of pioneer days in Northwest Kansas will find here a storehouse of interesting material.

The Biographical Introduction has been added, though the author did not so intend, and has been prepared by his eldest son, Dr. Paul W. Sweet.



WILLIAM HENRY SWEET.

1843—1919.

(From an Oil Portrait Presented to Baker University.)

BIOGRAPHICAL INTRODUCTION.

My father was an American, measured both by birth and his ambitious and energetic life. He was descended on his father's side from one of three Sweet brothers who came to this country about the time William Penn founded the great colony of Pennsylvania. Whether they came with William Penn I am not certain, but I know they came under the influence of that great leader, for the teaching and religious ideals of the Quakers seem to have come down through the generations even to my father, whose foremost desire seemed always to be to live a life approved of God. His mother's name was Jane Robinson, the daughter of Lucy Moorman and Thomas Robinson of Virginia. I have heard grandmother say that she was a direct descendant of Pocahontas and John Rolfe, but we have since learned that Robert Bolling, whose first wife was Jane Rolfe, married for his second wife Lucy Hall, and it is from this line grandmother descended. When they moved to Kentucky they became slave holders, as grandmother's parents had been in Virginia. When father's father and mother were married they were presented a slave girl as a wedding present, and after they moved into Ohio, it was one of their great regrets that they had not set the slave girl free, rather than sell her, as they did.

It was shortly after their first child was born that father's parents moved from Kentucky into Brown County, Ohio, where they settled just across the east fork of the Little Miami near the village of Marathon. Here they lived for a number of years, when they moved to Five Mile, where father was born, on July 14, 1843, the last of six children, in a lottle log cabin

in the midst of a dense forest, which was afterwards cleared away by grandfather and his boys and a farm made near the turn-pike which runs from Fayville to Georgetown, the county seat of Brown county.

I have heard father describe their log cabin and their log school house, both of which were primitive indeed. The logs were hewn by hand out of the medium sized trees of the forest, while the cracks between the logs were filled with mud, which would often dry and fall out of place. The boys' bedroom was in the attic or loft of the cabin, which was reached by a rude ladder. Here the wind, on winter nights whistled between the cracks and under the eaves and it was not unusual for them to awaken in the morning to find a drift of snow across the floor or even sometimes across the bed. The first school which father attended was conducted in a log school house, where slabs, hewn out by hand served as desks and home-made stools with pegged legs served for seats. But the times were rapidly improving and as the community became more thickly populated it was not long until the schools had a much more improved equipment.

Father's parents were staunch members of the Methodist Church and grandfather was an official of their local church, while grandmother was noted for miles around for her singing. Especially was she in demand during the protracted meetings and on some occasions she even crossed over into Kentucky to help with the singing there. When father was a babe in arms his mother and father took him across the Ohio river on one such occasion. Coming back after night; while they were crossing the Ohio river in a row boat, the boat was capsized and father with the others thrown into the river. It was only by a fortunate chance that they secured him, in the dark and saved him from an early death.

At the age of twenty-one, in company with his

older brother Andrew father entered the army of the North, in answer to President Lincoln's call for one hundred day men. Already father's twin brothers, John and James, had entered the service of their country, and Uncle James was soon to meet his death at Vicksburg. It was on May 1st, 1864, that father and Uncle Andrew were mustered into the service as members of Company K, 160th Ohio Volunteer Infantry. Immediately they went into camp at Ripley, Ohio, where they remained but a few days, when their Company was embarked on a river steam boat and taken to Martinsburg, Virginia. Here they were placed on picket duty, until July 3rd, when they were driven out and hotly pursued to Maryland Heights, where they made a stand, and were saved from capture by the arrival of cavalry reinforcements and large guns. Father and his brother were honorably discharged from the service and reached their home on September 20, 1864. Previously to this, however, father had belonged to the Home Guards and had taken part in the pursuit of Morgan, on his famous raid through southern Indiana and Ohio.

Immediately after being mustered out of the army, father began his educational career by attending a Normal school at Lebanon, Ohio. My cousin, Will Hair, writes of that period of his life: "I well remember the good-bye grandpa and grandma gave him as he climbed into the wagon loaded with his furniture After finishing at Lebanon he came to Nebraska City, Nebraska and taught school in the district in which we lived, one mile south of Nebraska City. He boarded with us. During his one year's residence in Nebraska he formed acquaintances that were of the best. It was only two years after freighting days and Nebraska City was still filled up with the rough characters of those times, as that was one of the lead-

ing points for loading freight bound for the west. Your father's strong Christian character—which he never compromised—was so unusual at that time and place, that it made him prominent, and although I was a small boy then, I can well remember some of the comments about him. Before leaving, he was offered a good position in a bank by the leading banker of Nebraska City. Your father considered this seriously, but his desire for an education and the ministry overcame all temptations to enter the business world. I considered him while in school and afterwards—the best specimen of an honorable man, as he had the best combination of ability, strong religious convictions and unselfish manhood I ever knew.”

After spending the summer in canvassing in the northern part of Nebraska for a book entitled “The Men of Our Day,” father left for Delaware, Ohio, September 1st, where he entered Ohio Wesleyan University—a college where character building held chief place in its curriculum and where more attention was paid to moralities than to formalities. Here he was a classmate of former Vice-President Charles W. Fairbanks. Like Fairbanks he batched most of the time, which did not seem to adversely affect his future in the least, though even then as now, those who were compelled to resort to batching in college, were sometimes made to feel their penniless condition. Father was unable to go straight through college on account of his finances, but generally taught a “winter school” coming to college in the spring after his school had closed.

At that time the Ohio Wesleyan Female College was separate from the Ohio Wesleyan University which admitted men only, but that did not prevent the boys and girls from becoming acquainted. And so it was that Rose A. Williams, another real American with a family tree going back to early New Eng-

land—met her future husband in the person of William Henry Sweet. I think father must have felt his poverty very keenly, while in college for he once told me that he seldom went with the girls and his meeting mother one afternoon at the old white sulphur spring on the campus and walking home with her to Monnett Hall was one of the bright spots in his college life at Delaware.

My mother was the daughter of a farmer, Jacob Williams, who was the owner of several hundred acres of land in Franklin County, Ohio. Mother's paternal grandfather had come to Franklin county, had taken up land and had erected the first brick house in that country, and the country about the village of Harlem was largely held by his sons. Mother and a brother and sister went to school at Delaware, and mother was graduated from the Ohio Wesleyan Female College with the class of 1871. I have before me the program of the Commencement exercises for that year and I note that Rose A. Williams, my mother, was the valedictorian of the class. Following her graduation my mother taught two years in a school for colored people established by the Freedman's Aid Society of the Methodist Episcopal Church at Holly Springs, Mississippi, then called Shaw University, since changed, however, to Rust University. It was while mother was at Holly Springs and father in Kansas that a correspondence between them was begun which finally ended in their engagement. I have several of the letters of that period before me and they make interesting reading for their children.

At this point we will let father tell of the next fourteen years of his life.

FOURTEEN YEARS OF MY LIFE.

I was graduated from the Ohio Wesleyan University in 1872, in a class of forty-six. Before my

graduation I had applied for, and been elected to a Professorship in Baker University. But before I left Ohio for the west, another letter reached me from the trustees, to the effect that owing to the condition of their finances, there had been a subsequent meeting of the Board, and the question of my election had been reconsidered and tabled. So when, in August, I started for the west, I was in much the same situation as was Abraham when he left the land of Ur: "Went forth not knowing whither I went."

A classmate had told me that a Principal of Schools was wanted at Piper City, a little town in Illinois. I determined to spend a Sunday there, on my way west, and see if there was a place there for me. At that time, a county superintendent in Illinois was authorized to examine and employ teachers. I arrived at Piper City on a Saturday morning, and went at once to see the Superintendent. He inquired as to what advantages I had had, and examined me as to my qualifications, and offered me the place, at \$70 a month. I told him I would give my reply Monday morning.

I went to church Sunday morning, and in the afternoon took a walk along the railroad. The cry of my heart was like that of Paul's on his way to Damascus: "Lord what wilt thou have me to do." I had no Ananias to tell me, but I trusted that the Holy Spirit would speak it to my heart. Not far from the station I sat down on a railroad tie, and thought and prayed. The question to be decided then and there was: "Shall I accept this offer or not." I had not sat there long, till there was whispered to my consciousness as plainly as if it had been spoken in my ear: "Do not accept it."

My decision was instantaneous to obey the voice. Accordingly I went to the Superintendent, the next morning, and declined his offer; and took the train to pursue my unknown way. I had some business at Ne-

braska City, and went there to look after it. Before the business was finished, a third letter reached me from the Board of Trustees of Baker, saying they had held another meeting, and had re-elected me, and desired me to come on at once. Owing to this experience, I never doubted that I had a work to do at Baker. This had much to do with my holding on to the school again and again, under circumstances of great discouragement.

I landed in Baldwin September 4th, 1872, and engaged board and room at the home of Professor Foss, who was in charge of the Music department, and kept a boarding house. The school had already opened and I entered at once upon my work. Dr. R. L. Harford, who was the pastor at Lawrence, was the nominal President of the College. Professor S. S. Weatherby was Vice-president and in charge of the school. Miss Harford, a sister to the Doctor was preceptess and teacher of English. The attendance of students was very small, so that three of us were quite able to take care of the classes. Early in the term, Miss Harford was married and left us. In due time her place was filled by the election of Mrs. M. V. B. Knox—a most estimable lady and a good teacher.

It soon became evident that my salary would not warrant me in paying four dollars a week for board and room. Professor Weatherby suggested that a boy's boarding hall would be a help to the school, and that the old college building (the Castle) might be converted into one. I went to Lawrence and invested forty dollars in lumber, and wall paper; and though I had never attempted carpenter work, proceeded to put in partitions and to paper the walls. Mr. C. W. Roberts, a member of the Junior class and a carpenter, was kind enough to hang the doors and put on the locks. In November the boy's club was opened, with

Mrs. Barbary Moore as Matron and cook. She was an estimable lady and a good cook. I occupied a room on the first floor and acted as steward for the club. Several boys occupied the rooms on the second floor. Not a great many joined the club, but we were a congenial group and spent the winter pleasantly.

The next spring the Kansas Conference met at Ottawa. At this session it was divided into the Kansas and the South Kansas conferences. A fellow was reported to have declared, "it was a wicked shame that a set of Methodist preachers could get together and divide the state;" but he added, "there will be one good thing about it, we shall have two more Senators." He was not very learned, but he was wise; for he believed in getting all the consolation he could out of a thing he did not approve, and could not mend.

At this session a committee of business men from Olathe came before the conference and offered \$50,000 if they would move the college to that place. After a lengthy discussion, a commission of ministers and laymen was appointed to consider the proposition and relocate the school, if in their judgment it was wise and expedient to do so.

The following resolution was passed by the conference:

Resolved: (1) That the Educational Commission shall meet in Baldwin City on the first Tuesday in May, at 2 o'clock, to begin their investigation, after which they shall fix a time of their own meeting. (2) That if they shall report favorably to the continuance of Baker University at Baldwin City, we will respond to their call, on account of subscription given at the last conference.

The commission met at the appointed time and canvassed the whole ground, and reached two conclusions: First, that the Conference could not, in honor, move the college from Baldwin if they would;

and second, that it would not be wise to move it if they could. It was discovered that real estate in Baldwin had been deeded to purchasers on condition that a school of collegiate grade be maintained there, and if this were not done, the land was to lapse to the original owner. This provisional deed effectually barred the honorable removal of the school, and the trustees and the conference could not afford to even consider the doing of a dishonorable thing. The Olathe proposition was therefore turned down, and arrangements were made to continue the work at Baldwin.

I had been admitted into the conference on trial. On the last morning of the session Rev. J. Boynton, who was my Presiding Elder, and also chairman of the board of trustees, came to me and said, there was not much doubt but that the college would be moved, and that in his judgment it was not wise for me to remain in it. I told him I was in the hands of the conference, and was ready to obey my superiors. I was accordingly appointed to Centralia, Nemaha county. Professor Weatherby was not quite so forsaken as he had been on a previous occasion, as Mrs. Knox was present to share his burden. A. A. B. Cavaness was enlisted again to instruct the classes in Mathematics. The work for the college year was carried through and a pleasant commencement closed the year. A class of three members was graduated, M. V. B. Knox, L. P. B. Weeks and Mary Henderson.

On my way from Ottawa, returning from conference, Dr. Davis lamented, in my hearing, the action that had been taken, and predicted that the college would not be moved. I told him if the college was continued at Baldwin, I would return, if the trustees desired me. Accordingly, after the finding of the commission, I was recalled, and in November left a charge that had proven a very pleasant one, and returned to

my work in the college, and to my room in the old castle. Professor Knox had been added to the faculty, and a pleasant, and in some respects, a successful school year was enjoyed.

In June, 1874, Dr. Denison was elected President, and a new impetus came to the school. It was quietly whispered that the doctor's bachelor brother, who was reported to be rich, might lift the institution out of its embarrassment, but the financial crash of 1873, that wrecked so many fortunes, disappointed all expectations.

On August 13th of that year the grasshoppers lit in Baldwin. Crops had already been cut short by drouth and chinch bugs, and in an incredibly short time after the hoppers came every green thing had disappeared, except prairie grass and apples. Strange to say, the devouring pests stripped the trees of their foliage, but left the fruit hanging. But it might almost as well have been taken, for being exposed to the burning sun, it soon withered and was of little value. The prospect for students being thus cut short, I, fearing the income would not be sufficient to support all the teachers, applied for and secured the position as teacher of the higher grades in the Baldwin Public Schools. Such of the college classes in Mathematics as could not be provided for by the other Professors were heard before and after school hours, without remuneration. This arrangement continued for but one term, as the work in my department became heavier, and it was felt that full justice could not be done the students.

One direction often given to those who desire to accumulate property is that they live within their income, but during the 70's teachers in Baker needed to study very assiduously how they could live without their income. The school year ended June, 1875, with

the gloomiest prospects the state had ever seen. The grasshoppers that had invaded the country the previous fall had deposited millions of eggs in the ground. These eggs hatched in the early spring, and the young hoppers grew as if they were native to the soil. Farmers were diligent in sowing and planting, but the little hoppers seemed to watch for the sprouting grain, and devoured it as fast as it grew, so that fields that had been planted twice, and some three times, were as destitute of vegetation the middle of June as the public road. But if one had concluded that these conditions were to continue, he would have been greatly mistaken. As soon as the hoppers got their wings, they took their flight. The fields were again planted and the weeks which followed were, for rain and sunshine, the most favorable I have ever seen. Corn planted the 16th of June produced, in seven weeks, stalks as many feet high. Potatoes, melons, garden stuff of all kinds, grew amazingly, so that fields which were bare the middle of June could have supplied an army in September. It is probable that the crop of '75, after a spring so unpromising, first suggested what has since been affirmed: "That Kansas can rise the highest, and fall the lowest, and get up the quickest of any place on earth."

The year 1875 is a memorable one to the writer for another reason; for in August he returned to Ohio and on the 7th of September took to himself a wife, in the person of Miss Rose A. Williams, whom he had met at Delaware, Ohio, she being a member of the class of 1871 of the Ohio Wesleyan Female College. She had taught two years in the Freedmen's Aid School, at Holly Springs, Mississippi, and had there some experience of short rations, which, in a measure, prepared her for the experiences that awaited her. The first Sunday I was in Ohio an old gentleman in-

quired whether "I was there in the interest of the grasshopper sufferers." Father Williams replied, "I guess he is here in the interest of one of them."

In October the Rev. Walters, pastor of the Kaw Valley Circuit, gave up his charge, and the Presiding Elder, Rev. J. J. Thompson, appointed me to the place. I supplied the charge for the remainder of the year, in addition to full work done in the college. This was a fortunate opening, for the sum paid by the charge supplemented the income from the college and tided us through the year. But in the spring the college felt too poor to issue a catalogue, so there is no record of that year's work.

The following year opened much as the previous year had done. The attendance was small and there was little enthusiasm. Indeed, little else could be expected, for a debt of \$17,000 hung, as a dark pall, over the institution and faculty. Up to this time nothing had been done toward liquidating the debt. It consisted of \$10,000 of bonds, and \$7,000 floating debts. It had been proposed that Baldwin would take care of the floating debt, if the conferences would provide for the bonds. The only hope that either the town or the church had of being able to accomplish the task was that creditors would discount their claims from half to two-thirds their face. Some of the holders of bonds and other creditors had encouraged the hope that this would be done.

In the spring of 1877, feeling that I could not afford to remain longer in the school, I resigned my place and was appointed pastor at Holton.

Rev. P. T. Rhodes was appointed Agent at this time. Having assurance that the bonds could then be taken up at an average of forty cents on the dollar, he said to the conferences, that if they would raise \$4,000, he would clear the college of debt. Pledges

were secured for a little more than that amount. Had these all been paid promptly, the Agent would have made good his promise. But it was again demonstrated that it is one thing to get a pledge, and quite another thing to get the money. With the most earnest and strenuous effort, the Agent was not able to collect half the amount that had been pledged. Four thousand of the bonds were taken up, leaving six thousand still outstanding.

It should be said that Brother Rhodes was a zealous and efficient Agent. Considering the discouragements and the small amounts that he was by the most assiduous efforts able to collect, he did all that any one could be expected to do. Many lots in the town site had been sold for taxes. The Agent bought many tax titles, and by securing quit-claims from the original owners, perfected the title in the name of the University. By selling these hundreds of dollars were obtained for finishing the building and other important improvements.

The greater part of the floating debt was owed to teachers who had been previously employed, but the largest single claim was for lumber for the college building. That amounted to \$1,700 and was held by Mrs. Sells, who lived in what is now known as the Sullivan property. The part the writer had in lifting the floating debt may be learned from the copy of a letter found among old papers some years ago. It reads as follows:

Baldwin City, Kansas, February 14th, 1876.

Mrs. Isabell Sells,

Dear Madam:

The proposition I make is this; my father and I own a quarter section of land in Otoe County, Nebraska, the north half of the southeast quarter and the north half of the southwest quarter, section four, township seven, range nine. If you will accept that piece of land for your claim against this institution,

we will turn it over to you, in case the other debts including the bonds are paid. Will say, as to the value of land: I asked a real estate man in Nebraska City, a little more than a year ago, what our land was worth. He replied: "I have land in that neighborhood which I am holding at \$1,000 per quarter; but the land is worth \$800.00 You would receive a good title, there are no incumbrances or back taxes against it.

Signed, W. H. SWEET.

The deed passed and that claim was settled.

Dr. Hall said in his historical sketch that men tithed their property to support the school, but one-fourth of the possessions of the writer went to pay the floating debt.

In June, 1877, C. A. Weaver, whom I had known at the Ohio Wesleyan University, and who had been associated with Mrs. Sweet in the school at Holly Springs, Mississippi, was chosen Professor of Mathematics and was retained in that position ten years. In June, 1879, Dr. Denison resigned the Presidency and the writer was chosen to the place. Some of my friends thought me foolish in accepting the position. They said, "So many have tried to build up the institution and have not succeeded, your effort will in all probability result no better." It did indeed seem a hazardous undertaking. A part of the debt had been paid, but there was still enough to seriously embarrass the institution. Those who had in good faith paid their subscriptions, made two years before, were discouraged by the failure of others to meet their pledges, and there was no enthusiasm and little faith anywhere. No catalogue or circular had been issued the previous year. While the enrollment of students for the year reached ninety or one hundred, it declined the spring term to thirty-eight.

Bishop Andrews was present at the Commencement. As I was returning to Holton the next day, I met him on the street in Lawrence. He shook my

hand and said: "Well, Brother Sweet, I do not feel I can congratulate you on any thing, except on having an opportunity to do good."

The Trustees, feeling that they must not contract additional debt, and not having any funds with which to pay deficiencies in salaries, declined to be responsible, and passed a resolution to the effect that when the funds from tuition and Conference collections were exhausted, any deficit that might remain should not be a claim against the trustees. Thus the newly chosen faculty were required not only to bear the responsibility of running the school, but must take the entire risk of financial loss. The burden that had been mutually shared by the trustees and faculty, was now shifted entirely to the shoulders of the teachers. The fixing of salaries meant only that teachers might have so much, if, within certain prescribed limits, they could get it.

The chair of Ancient Languages had been left vacant by the retirement of Professor Weatherby, and Music, which had been taught by Dr. Denison's daughter, was left to be provided for. I was advised not to secure any one for the language department, but merely to employ a student as a tutor. But I felt that if the institution was ever built up, its success must begin in the school itself. Accordingly, upon the suggestion of Professor Weaver, I opened correspondence with our former schoolmate and mutual friend, Rev. W. I. Graham, who was then in Iowa. The exact conditions were laid before him, and, strangely enough, he surrendered his charge in Iowa and came to us. An advertisement was put in the church papers for a man to take charge of the Music school. Out of a number of applicants, E. R. Snyder was chosen. Both selections proved fortunate, for both men were strong factors in building up the school.

An edition of five thousand circulars was issued, and sent to all the Normal Institutes in the state. But apathy toward the school had grown chronic, and interest could not be so easily awakened. The fall term opened with an enrollment of about forty, and reached only sixty-two, including music students, that term. The enrollment for the year in the Preparatory and College classes was but seventy-seven. We had advertised a music department, but the only instrument owned by the college was a small Mason & Hamlin organ, and there were no funds with which to buy others. I owned a team of black horses, which I disliked very much to separate, but driving teams, nor any other material thing, was to stand in the way of the success of the school. One of the horses and a hundred dollars, paid by myself, secured a piano.

Brother Rhodes, our agent, had succeeded in procuring several hundred dollars worth of chemical and physical apparatus, and the gentleman from whom the purchase was made had agreed to spend several weeks in the institution, delivering lectures and performing experiments. This was a great help and added much to the enthusiasm of the students in the study of the sciences. Their interest was awakened on other lines in other ways; so that it could be truly said that they were as busy as bees, even though the swarm was a very small one.

As the time for the conference session approached, the teachers very anxiously considered the question: "How can the attendance be increased?" After due deliberation, it was decided to reduce the tuition to \$10.00 a year, if paid in advance, and that a charge that would raise an educational collection of \$10.00 or more might, if they chose, name a student from the charge who should receive the benefit of the collection as tuition. As we think of that proposition in

these times of prosperity, it seems almost incredible that such a thing should have been proposed. And some thought it perilous then; but we had canvassed the ground, and felt that something extraordinary must be done.

The South Kansas Conference met at Ottawa, Bishop Foster presiding. The educational meeting was held Saturday night. Dr. Fry spoke on education, and Professor Graham represented the college. Nothing was said of our proposed plan. That was to be presented by myself Monday morning, when the report of the committee on education was made. Before the hour for opening the session I went to the Bishop's room to lay our plan before him, and, if possible, enlist his sympathy and interest for our success. But he had been connected with much larger enterprises, and evidently felt that the thing was too insignificant to be championed by him. He did not oppose the plan. He thought it was as good perhaps as any we could adopt. It might be an improvement. We certainly could not make matters worse.

On our way to the conference room he said to me, "Brother, your school seems to be unfortunately located, and I think the other conference will take action for its removal." If one can imagine how he would feel if an elephant stepped on him, he can imagine my feelings just then. Fortunately for me, there was special work for the cabinet during that last session of the conference. So, after the minutes were read and approved, Bishop Ninde, who was visiting the conference, was called to the chair. He had gone to one of the city churches the night before to hear me preach, and after the service was over had stopped to shake hands with the preacher, and to speak a word of kind appreciation of the sermon. It need not be said that

the change in presiding officers that morning was acceptable to one person.

But another difficulty confronted me. I was not a member of that conference, and of course had no right to address it, unless invited. When the report on education was read, no one even suggested that I be given an opportunity to speak. Feeling it was then or never, I went forward and took the platform uninvited. In some way—and I have never doubted that the Lord helped me—I was able in a ten or fifteen-minute address to awaken sympathy for the school, and quite a little enthusiasm for its support. Seventy preachers pledged their charges for at least ten dollars.

The Kansas conference met at Topeka and about the same number of ten-dollar pledges was given. We had proposed that if two hundred pledges were given the plan would be adopted. But the Rubican had been crossed, and the bridges burned, so there was no other way but to go forward.

The school year closed pleasantly and successfully in every respect, except financially. Teachers' salaries were woefully deficient. At Holton I had received \$750 and a house. At Baker I received \$526 and furnished my own house and paid out \$230 for piano and printing. Our students had gone home enthusiastic for the school; each one a walking advertisement. Many preachers were sending names of young people, and there was much to encourage. Miss M. M. Hammond, a most excellent lady, who had taught in the school for a number of years, was retired from the faculty in June, 1880, and F. J. Baker and wife, graduates of Ohio Wesleyan, were elected, he as professor of Natural Science, and she as preceptress and teacher of English.

The next year opened auspiciously. I had said at Ottawa that we hoped for 150 students in the literary

classes. That would have been an increase of nearly 100 per cent. Imagine our delight when we were permitted to enroll two hundred the first term. The catalogue shows an enrollment of two hundred and forty-seven for the year. Salaries were paid and there was a surplus of incidental funds used for improving the property.

It is sometimes said that the prosperity of an enterprise often proves to be its embarrassment. This was the case with Baker, at the time of which I now write. The \$6,000 of bonds that were still outstanding were owned by a bank in Raway, New Jersey. Soon after the school opened in the fall of 1880 a gentleman came west to look after their interests. The building had been improved, the campus made a pleasing appearance, and our halls were fairly well filled with students. The gentleman was pleased with appearances. After looking over the ground, he said to the trustees: "The Methodists of Kansas are back of this, and our bonds are worth their face." Three years before \$4,000 would have paid the debt. Now, when \$4,000 of the bonds had been taken up, it required \$6,000 to pay it.

On account of this, and for other reasons, our heretofore energetic and efficient agent became discouraged, and at the next session of the conference he resigned, and Rev. J. M. Sullivan was elected.

In December, 1880, the first edition of the college paper, "The Baldwin Index," was issued. It was small and unpretentious, but contributed to the general success. Professor Graham was chosen editor, and was relieved of other rhetorical duties. The literary societies appointed associate editors. The first staff were G. B. Norton, H. A. Jones, Eliza Telford; assistants, Emma Sullivan, J. S. Simmons and J. W. Divilbis.

The new agent began his work under very discouraging circumstances. The fact that the amount necessary to cancel the debt was greater than before any had been paid needed to be explained over and over again. Sullivan had no bragadocia in his blood. It had been demonstrated that subscriptions taken under the influence of strong public appeal, and the incitement of others giving did not bring satisfactory results. He therefore determined to make a still hunt. Baldwin had provided for the floating debt, and thus met her agreement as to the lifting of the debt; but the additional demands made by the bond holders made it evident that those who had given must give again. So the new agent began his work in Baldwin with the following results: J. M. Sullivan, \$200; H. H. Taylor, \$200; C. P. Ives, \$100; W. H. Sweet, \$100; William Plasket, \$50; S. D. Anderson, \$50; Keifer & Hogan, \$50; Sophiah Stevens, \$50; U. H. Emick, \$50; A. H. Walters, \$25; L. B. Bodwell, \$25; J. C. Bare, \$25; four persons, \$100; total, \$1,025. Having secured more than one-sixth of the necessary amount in Baldwin, he pressed the canvass at other points, and at the close of the conference year had secured almost enough in pledges to meet the requirement. Senator Plumb sent a check for \$500, after Sullivan had started to conference, and on his return found another check for \$500 from Mr. Milburn, the wagon manufacturer. These two subscriptions almost completed the necessary amount. But the agent had been so quiet as to what he was doing, some grew restless, and secured his removal, and S. E. Pendleton was elected to the office.

Although Sullivan was not permitted to hold office until he had completed the work and cancelled the debt, the credit for the achievement really belongs to him; not only because he had secured in pledges almost the amount needed, but even after he had been removed

from office rendered efficient service by helping to collect what had been pledged. Pendleton held the office until November, when he resigned, the bonds having been taken up.

At the annual meeting of the board of trustees in June, 1882, on motion of J. M. Sullivan, a committee consisting of Rhodes and Tucker was appointed to see that the bonds, when taken up, should be publicly destroyed. Accordingly, at a public meeting in the old college chapel, on an evening in the following summer, amid general rejoicing, the bonds were, one by one, committed to the flames by H. H. Taylor. Thus the evidence of debt that so nearly swamped Baker went up in flame and smoke.

The attendance during the next school year was affected by a false report which got into circulation that the college building had been destroyed by a storm. Late in the summer part of the roof was blown off, but that was the extent of the damage, and it was soon repaired. But the report had gone out, and a number of students were turned from us to other institutions. However, we enjoyed a fairly prosperous year. There was a small increase in the enrollment, all the salaries and other expenses were paid, and the trustees felt warranted in advancing the salaries which teachers might receive.

The next school year opened auspiciously. The attendance for the year taxed the building to its utmost capacity; but we had the gratification of knowing that no one left us on account of our crowded condition.

E. J. Baskerville was admitted to the Senior class and permitted to give instruction in penmanship and elocution. He succeeded well, and organized large classes in both branches. He continued to teach these branches a year after his graduation and organized the commercial school. For a number of years Miss

Amanda Plaskett had taught drawing and painting. She continued her work until 1883, when she retired on her own motion, and Miss Kuhn was elected to the position.

Up to this time all the work of the college had been in the stone building (Science Hall), that part of the upper story west of the stairs being the Chapel. It was now evident that if we were to grow more, we must have more room. The situation was laid before the church trustees and a request made that they grant us the use of the church for chapel exercises and all public meetings. The chapel in the science hall was partitioned. The art school was assigned the north-west room, and the other two rooms were occupied by the literary societies. A part of the basement was finished, which provided recitation rooms for some of the preparatory classes; and a room was fitted up in the mansard story, to which the museum was removed. Not only did additional rooms have to be provided for the accommodation of the school, but the town, not having grown as fast as the school, there was a lack of rooms for the accommodation of the students. Accordingly, I and others of the teachers pooled the money we were able to raise with that of citizens who were willing to join us, and erected four four-room cottages suitable for self-boarding, each of which provided accommodation for from six to eight students.

We graduated this year (1883) a class of nine, the largest number that had been reached up to that time. The enrollment for the year was three hundred and fifty-seven. By action of the trustees, the salaries of the teachers were again increased. Professor and Mrs. Baker retired from the faculty, and C. S. Parmenter was elected professor of natural science, and Miss Ida Ahlborn preceptress and professor of English literature. Dr. H. A. Butts preached the baccalaureate sermon.



ERECTED DURING THE ADMINISTRATION OF PRESIDENT SWEET.

According to previous arrangement, a subscription was started on commencement day for Centenary Hall. Quite a considerable sum was pledged, which was increased during the summer, through the efforts of the different members of the faculty. During the winter term of the following school year my classes were provided for by the other members of the faculty, and I occupied myself soliciting subscriptions for the new building. My book shows that the entire amount pledged at the time of the session of the conference in the spring of 1884 was \$9,180. This was turned over to the trustees without cost to them. With these pledges in hand, the trustees felt warranted in going forward with the building. The contract for the building was accordingly let to Mr. McKim of Lawrence. He was not willing to go forward with the work unless some individual would give his personal pledge that payment for the work would be forthcoming. Rev. J. M. Sullivan came forward and stood sponsor for the trustees. This was satisfactory to the contractor, and the work was begun. By the commencement the foundation was in, and the corner stone was laid on commencement day 1884.

Mr. George Miller of Baldwin took the contract for the super-structure.

The enrollment for the year was four hundred and twenty-five, and a class of seven was graduated. The baccalaureate sermon was delivered by the president. At the meeting of the trustees some changes were made in the teaching force. J. K. Elwell was put in charge of the commercial school and made instructor in penmanship, and Dr. G. W. Hoss, who for some years had been conducting private classes in oratory and English classics, was elected to teach these classes in the college. Allen Buckner was elected financial agent.

Since the literary societies had been privileged to have halls for their exclusive use, interest had increased in their work and a healthy rivalry sprang up not only among their own members, but they began to compete with members of other schools. Two societies were organized by the ladies, the Clionian and Ælioiën. The State Oratorical Society was organized and Baker students joined the list. In the first contest but three schools were represented, Kansas University, The Southwestern and Baker. W. A. Quayle was our representative. The first contest was held at Winfield and the man from The Southwestern was given first place by the decision of the judges; but owing to the great dissatisfaction that was general, the association ordered another contest. This was held at Baldwin. The Kansas University and Baker were the only schools represented. By the decision of the judges the first place went to the University of Kansas. Many, however, in the audience were not backward in expressing their dissent to the verdict.

The work on the new building was progressing, and by the close of the winter term it was ready for occupancy, and to the delight of the faculty and students we moved in. The enrollment for the year reached four hundred and seventy-five. The catalogue for Kansas University for that year reports four hundred and seventy-one. A class of six graduated and M. S. Terry preached the baccalaureate sermon.

It is safe to say that the school year '84-'85 was the most successful year Baker had experienced up to that time. The career of the institution had been varied and somewhat checkered. Her doors were opened to students in 1858. The war for freedom in Kansas was on. The Black Jack battle, which was styled "the first battle for freedom," was fought within four miles of the site of Baker. It was thus near the

storm center of the border strife. Nevertheless, her doors were never closed, and considering the newness of the country, and the conditions of the times, the enrollment was highly creditable. The smallest reported during those years was one hundred and twenty-nine. That for 1863-64 was two hundred and five, and that for 1865-66 was two hundred and thirty-five. In his report for the year 1867 the state superintendent said "Baker University is the oldest living working institution in the state, and has had more pupils than half of the other denominational schools in the state." This success continued until 1869. From 1869 to 1879 the career was checkered. At one time Professor Weatherby was the only teacher left in the school. But he and the chairman of the board rallied other teachers who consented to assist with the classes, and so the school was kept going.

In one respect, however, the outlook for the school had never been more unpromising than at the opening of the fall term of 1879. Heretofore the trustees had been willing to stand with the faculty and share the financial responsibilities. But, as I have previously recited, they now took action freeing themselves of all obligations for unpaid salaries. The citizens of Baldwin had always been loyal to the school, and were generally on hand to show their interest and sympathy on all important occasions. But if any were present at the opening that morning, in the fall of 1879, I can not now recall it. Even Baldwin citizens seemed to feel that at best it was a forlorn hope. I am quite certain that no form of welcome was extended to the incoming administration. Indeed, it was only such an opening as any ordinary public school with forty pupils might have. Had we announced that morning ourselves as prospective rivals of anything, we should have been ridiculed. But when we accepted the situa-

tion and applied ourselves to our task, doing our own work, and attending to our own business, leaving others to do the same, and saw the institution grow from year to year in numbers, and influence, and efficiency, till at the close of our sixth year we found ourselves leading the state university in the number of pupils enrolled, and holding them a close second in oratory, it was evident that work had been done that could not be derided.

But these things were not the only evidence of success. The music department, which had been begun with a little organ and a piano of my own purchase, had grown amazingly. Musical instruments galore occupied every available room in the buildings. At that time there was no better music school in the state. Four standard literary societies held exercises each week, which, as institutions for social and literary culture, were not surpassed in the state, while a preparatory society fitted younger students for membership in the standard societies. A college paper had been established which ranked with like papers in other institutions in the state. A lecture bureau was organized in October, 1884, which was sustained by the four college literary societies. Each society elected three persons to represent it in the bureau. The first year they provided five lecturers: Richard Proctor, Dr. Hedley, Bob Burdette, William Parsons and John J. Ingalls. The second year they provided ten entertainments, impersonations, musicales and lectures. The lecturers were Dr. C. L. Thompson, Mary A. Livermore, G. W. Bain, Stewart Rogers, Joseph Cook and John Clark Ridpath. When Joseph Cook rose before a packed house of intelligent people, he remarked that Baldwin was the biggest little town he had ever been in. The bureau was wholly self-sustaining and expended that year \$550.

The course of study had been strengthened by the addition of a year to the requirements for admission to the college course. The commercial school had also prospered and compared favorably with other schools of the kind. Salaries and all other expenses were paid, and that without the trustees having gotten behind a dollar for current expenses. In addition to this, a new and commodious building was on the ground, half of the funds for which had been secured through the efforts of the faculty. All this in the face of the fact that when we undertook the work, the buildings were inadequate either for the accommodation of the school or for the housing of the students; the equipment was very inferior and no funds in the treasury either for improvements of the buildings, purchase of equipment or payment of salaries; and there was no pledge that any definite salary would be paid. It would be interesting to know if another institution in Methodism has risen from the dust in like manner and by similar agencies. Whether there has been or not, I have never felt in any sense ashamed of what was accomplished at Baker. But in the face of all that had been accomplished, there were persons clamoring for my removal and plotting to effect it. The following year they succeeded in their purpose. The trustees showed their appreciation of the work by again increasing the salaries; that is, they increased the amount we might receive in case we could get it. They did this, however, against my judgment and over my protest. The outcome proved my judgment to have been correct. An additional member was added to the faculty, and the enrollment the following year was thirty-three short of the previous year, so that the income was several hundred dollars less than the expense. My own receipts were one hundred and forty dollars less than they were the previous year. If we had exercised

worldly wisdom and held the surplus of previous years in our treasury, we might have had funds to meet this deficiency. But we were trying to build the school, and not to provide for a rainy day.

The year 1885-86 did not differ in anything essential from the previous year. The enrollment was not quite so large, but the graduating class was the largest in the history of the school. A sad event cast a gloom over the school early in the year. Miss Cora Emick, one of the brightest members of the Senior class, took typhoid fever and, after a few weeks of painful illness, went to join those who have angel teachers. I accompanied the body to her home in Clay Center and found the town in mourning over her death. Allen J. Addell, a preparatory student, also died in Baldwin this year. So far as I can now recall these were the only deaths of students during my administration.

The school year closed pleasantly. The annual exercises by the literary societies and the graduation exercises were in a high degree creditable. The baccalaureate sermon was preached by the president from the text:

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His Throne."

The reader will recall that I stated in the fore part of this paper that the train of events previous to my coming to Baker led me to conclude that I had a work to do in the institution. I have never changed my opinion in that matter, or ever once regretted that I followed the voice that guided me to this work. One of greater ability might have done more, but I have the satisfaction of knowing that, up to the measure of my ability, I did the best I could, and continued at the task as long as I was permitted. If others might have done more, nevertheless what was accomplished will

not suffer by comparison with what others had previously done.

I was the twelfth president. June, 1879, closed the twenty-first year of Baker's history. In those years they graduated twenty-seven persons. There was no senior class in '79, hence there were no graduates in '80.

In the next six years we graduated forty persons, and in addition to those, a number completed the normal course.

The quality of the work done may be judged from the products sent out.

Of the forty graduates, one is a bishop, one an ex-United States senator, one speaker of the Kansas House of Representatives, one general secretary of the Epworth League for two quadreniums, one a college professor, who for twenty-five years maintained herself at the head of a department in her alma mater; one an authoress, whose contributions are welcomed by the church press and other publishers. Many young people, after completing the college course, seek further training in professional or graduate schools, but these entered upon their life work with only the training received at Baker.

Of the remaining thirty-four, fourteen were preachers, five lawyers, two teachers. All the others, as far as I know, acquitted themselves well in some useful calling.

In addition to these, there were forty or fifty others who were helped toward graduation which they afterwards reached, some of whom attained distinction, one being an influential member of Congress for successive terms. Several reached distinction in the ministry.

Besides these, there were some hundreds who were never graduated, but were helped in their preparation for their life task by attendance at Baker for one or more years, from '79 to '86.

Taken all in all, the writer feels that he has had some part in a work that was worth while, and that some record of it may claim a place in the annals of the school.

For that reason, he presents this booklet to the library, as his last contribution to an institution to which he devoted eleven of the best years of his life.

Every lover of progress and achievement must rejoice in the success that has attended the labors of those who, in recent years, have so greatly enlarged the borders and strengthened the stakes of Baker University.

May her prosperity continue, and increase more and more.

W. H. SWEET.

Father resigned the presidency of Baker University in the spring of 1886, and in the summer of that year we moved to Salina, Kansas, where the Northwest Kansas Conference were just establishing a college, Kansas Wesleyan University. Father became a member of the first faculty of that institution. He remained at this post but one year. There were now six children in the family, and the income had to be increased, and although the college work was richly enjoyed, the pastorate of the First Methodist Church at Salina was accepted. Though no longer a member of the faculty, father kept in touch with the college and served as a trustee during most of the remainder of his life, and for a number of years he was the president of the Board of Trustees.

After serving two years at the First Church of Salina, he was assigned to the church at Minneapolis. Two years he was pastor here, when we again moved to Salina, father having been made Presiding Elder of the Salina District. The six years on the Salina Dis-

trict were among the hardest years Kansas has ever experienced. One of the recollections of my boyhood was of the barrels and boxes filled with clothing which came into our house, shipped from the East, to be distributed by father among the needy people of his district. After serving the district for six years, during which time he was twice a delegate to the General Conference, in 1892 and 1896, father was sent to Beloit as pastor. Downs, Lincoln, Marquette and University Church, Salina, completes the list of his pastorates in the Northwest Kansas Conference.

Toward the end of his active ministry, mother's health was slowly giving way. Finally it was decided to go to a milder climate, and a home was purchased in Centralia, Washington. Here it was that the last days were spent. Father, still active in many ways, about the garden and working on the history of his conference; mother confined most of the time to the house with declining health.

Finally the end came for both, father on the 5th of January, 1919, and mother nineteen days later, January 24th. These three simple verses of faith found on father's desk by my sister, Ruth, after his death, well serve to close this sketch, for they typify both father's and mother's attitude toward life and death:

My work on earth is well nigh done,
I wait the setting of the sun.
I hear the surging of the sea
That beats upon eternity;
I see the far-off shadow realm
And thither turn the trembling helm.

The winds that blow so cold and drear
Grow softer as the end draws near.
The distant gleams of silver light
Relieve the darkness of the night.
There stands upon the misty shore
Faint forms of loved ones gone before.

The voice that once said "Peace be still"
Now whispers softly, "fear no ill."
I sail alone, yet not alone,
The Saviour takes me for his own,
I wait his greeting when I land,
I wait the grasp of his dear hand.

CHAPTER I.

KANSAS.

It has been said that Kansas is only another word for opportunity. If the time be restricted to recent years, the saying is true; but whoever will undertake to trace any chain of events, in this territory, to their beginning, shall find historic rootlets running back to a time when Kansas meant anything but opportunity. Of no state in the Union, has this been more true; for the reason that no part of the country had so unpropitious an outlook at the first and no other state has been trameled by so many handicaps.

In the geographies in use in the schools of the country, down to the middle of the nineteenth century, the entire country lying between the Missouri River and the Rocky Mountains, was denominated the Great American Desert.

In 1819-20 Major H. S. Long's party traversed a part of Kansas.

"To those early American explorers, Kansas hardly presented an attractive or promising appearance. The beautiful prairies of the eastern border showed billowy bays of grass ever rolling in shadowy sunshine; which kindled their enthusiasm, but in the interior and to the westward, they found a hopeless reach of desert, well enough for Indians—for white men untenable." Lieutenant Pike considered "the borders of the Arkansas river a paradise for the wandering savage, * * * but the region could not support white men in large numbers, even along the Kansas, the LaPlatte and Arkansas rivers, and their tributaries. The wood now in the country would not

be sufficient for a moderate population, for more than fifteen years, and then it would be out of the question to think of using any of it in manufactories; consequently their houses would be built entirely of mud brick, like those of New Spain, or of the brick manufactured with fire.”¹

“When the Kansas-Nebraska bill passed Congress, Kansas contained not a town or settlement of whites. The only inhabitants in it, except Indians, were a few traders, Missionaries and Indian Agents. The western limits of Missouri were, a few years previous, regarded as the outer verge of civilization; and the domain of Kansas, as a part of the Great American Desert, over which farms, towns and cities could never spread; fit only for the nomadic wandering of the savage, the prowling of the wolf, and the range of the buffalo. It was marked on the map—‘Great American Desert,’ a desolate and sterile waste.”²

Such was the view entertained sixty years ago, of the country we are now pleased to call “Sunny Kansas.” Nor was this opinion readily abandoned. Even after the state was admitted into the Union, many persisted in the prediction, that even the central portion of the state would never be settled. As late as 1866, intelligent people who visited the state, thought that Manhattan was as far west as cultivation would ever extend. This is the reason that the state capitol, and all the state institutions are located so far east of the middle of the state. Some thought even Topeka was too far west for the capitol, and voted for Baldwin instead.

This is quite in contrast with the description which Jason Lee sent to Congress of the Oregon country. He said: “The products of our fields have amply justi-

¹ Spring's Hist. of Kansas.

² Hallowell Hist. of Kansas.

fied the most flattering description of the fertility of the soil, while the facilities which it affords for raising cattle, are perhaps exceeded by those of no country in North America.

The people of the United States, we believe, are not generally apprised of the extent of valuable country west of the Rocky Mountains. A large portion of the territory from the Columbia River south, to the boundary line of the United States and the Mexican Republic, and extending from the coast of the Pacific for about 250 or 300 miles, into the interior, is either well supplied with timber, or adapted to pasturage or agriculture. The fertile valley of Williamette, and the Umpqua are varied with prairies and woodlands, and intersected by abundant lateral streams presenting facilities for machinery."

In another memorial to Congress the following language is found:

"Your petitioners would further represent that the country south of the Columbia River and north of the Mexican line, is one of unequaled beauty. The mountains covered with perpetual snow, pouring into the prairies below around their bases, transparent streams of the purest water. The white and black oak, pine, cedar and fir forests that divide the prairies into sections convenient for farming purposes; the rich mines of coal; the quarries of limestone, chalk and marble; the salmon in the rivers, and the various blessings of the delightful and healthful climate, are known to us; and impress your petitioners with the belief that this is one of the most favored portions of the globe."

People impressed by the representations of Mr. Lee and his compatriots, flocked to the western coast, until there was carved out of the Oregon country, three noble states, Oregon, Washington and Idaho. They did well and why should they not? It was theirs to gather rich harvests from their sowings year by year,

and to garner wealth from forests and mines and rivers.

But what shall be said of those who by diligent and patient, persistent endeavor, have made the Kansas desert "to rejoice and blossom as the rose."

But drowth was not the only thing that hindered development in Kansas. Two other things conspired to hinder settlement. These were Indian raids, and the efforts of the slave power to foist a proslavery government upon the state. A single act of Congress served to intensify the evil effects of both.

The passage of the Kansas-Nebraska bill by Congress, repealed the treaties which had been made with the Indians, giving them allotments in Kansas, and repealed the Missouri Compromise, thus making it possible for slavery to be established in the state. This last measure prohibited slavery north of $36^{\circ} 30''$.

The American Indian was a factor that had to be reckoned with,

Thus innocent men, women and children were made to pay the penalty of faith violated by the legislators of the nation. If the passage of the Kansas-Nebraska bill provoked Indians to deeds of violence and savagery, it cut the nerve of resolution of many who were looking with expectancy to the Kansas prairies.

On the 20th of May, 1854, W. H. Seward said: "The sun has set for the last time upon the guaranteed and certain liberties of all unsettled and unorganized portions of the American continent, that is, within the jurisdiction of the United States. Tomorrow's sun will rise in dim eclipse over them."

The New York Tribune of May 24 said: "The revolution is accomplished and slavery is King. How long shall this Monarch reign?" In June it said: "Not even by an accident, is any advantage left for liberty in this bill. It is all blackness, without a single

gleam of light—a desert without one spot of verdure—a crime that can show no redeeming point.”

Thus it is seen that the most astute leaders of that day regarded the contest for Freedom as already lost.

*“Kansas has a history which is common with that of no other state in the Union. The history of slavery in our country is the history of successive triumphs and continued advances, over the will of the majority of our people, until it entered into a hand-to-hand grapple with Free Labor in Kansas. Here was the battlefield of the combined forces of the irrepressible conflict, and here the question of supremacy between its opposing elements was finally settled. Slavery triumphed in every territory where she sought to establish her dominion, until she provoked, by tearing down the bulwarks of plighted faith, a single-handed conflict, with Free Labor in the settlement of Kansas, upon the principle of Popular Sovereignty.

To the people of this territory, aided by friends in free states, therefore, belongs the honor of first repelling the forces of slavery, and of forever destroying its power. Slave propagandists felt this, and hence when defeated in Kansas, they turned, in their wrath, upon the general government, which had been to slavery an indulgent and fostering guardian, to take its life, that they might rid themselves of its control.

Thus in the heart of this nation there was staked off a great territory, for experiments in popular sovereignty, as a Union saving expedient.

Thitherward hurried partisans of North and South—representatives of incompatible civilizations—hirelings, adventurers, blatherskites, fanatics, reformers, philanthropists, patriots. That such a medley of humanity, recruited from Moosehead Lake to the Rio Grande, responsive to all the sectional animosities

*Holloway's preface to History of Kansas.

which distracted and imperiled the country, conscious after some vague sort that great destinies might hinge on their mission, would transform the wilderness of Kansas into an immediate Utopia, was hardly to be anticipated. So foul a sky clears not without a storm."

Few fully comprehend the awful character and extent of the desperate conflict in Kansas. Both parties upheld by the pecuniary means and moral support of their respective estates, engaged in it with the most intense and inflamed spirit of partisans. Plans deep, dark and far reaching were laid by the great minds of the nation, and found their execution in Kansas. Worse than civil war reigned, worse than its concomitant evil prevailed. A few extracts from the press of that period will serve to show what some of those evils were.

The slave power had determined that Kansas should come into the Union as a slave state. This was to be accomplished at all hazards, and no act of violence that promised success was too horrible to be undertaken, and no squeamish notions of right or propriety were to be tolerated, if they, in any wise, interfered with the carrying out of proposed plans.

*In June, 1854, ten days after the opening of the territory, a number of Missourians met within three miles of Fort Leavenworth and organized the Squatters' Claim Association, and adopted rules to govern the settlement of the territory. Here are three of them: "(8) We recognize the system of slavery as already existing in this territory and recommend slave holders to introduce their property as soon as possible. (9) That we will afford no protection to abolitionists as settlers of Kansas territory. (10) That a vigilance committee of thirteen be appointed to decide all disputes."

B. F. Stringfellow, a prominent proslavery advocate, defined an abolitionist as follows: "Every Na-

tional Democrat is an abolitionist in disguise. He might not steal a nigger, but would pat on the back those who did." Therefore, the idea of a national Democratic party is absurd. The "Democratic Platform,"—a Missouri newspaper,—said in 1854: "We are in favor of making Kansas a slave state, if it should require half the citizens of Missouri, musket in hand, to emigrate there, and even sacrifice their lives, in accomplishing so desirable an end." "The Western Champion" responded: "Them's our sentiments."

Not only were such sentiments freely expressed by individuals and the public press, but vigilance committees were appointed in many places, with a view to carrying out the threats. April 30, '55, a meeting at Leavenworth adopted among other resolutions the following: "Resolved, that a vigilance committee consisting of thirty members shall now be appointed, who shall observe and report all such persons who shall openly act in violation of law and order, and by the expression of abolition sentiments produce disturbance to the quiet of the citizens, or danger to their domestic relations, and all such persons so offending shall be notified and made to leave the territory." On April 30th this vigilance committee gave notice to William Phillips, a free state lawyer living in that city, to leave the territory. He refused, and was seized, taken to Weston, one side of his head shaved, stripped of his clothes, tarred and feathered, ridden for a mile and a half on a rail, and a negro auctioneer went through the mockery of selling him for one dollar. On May 20 the Leavenworth Herald said of the tarring and feathering: "Our action in the whole affair is emphatically endorsed by the pro-slavery party in this district. The joy, exultation and glorification produced by it in our community are unparalleled." A public meeting in Leavenworth May 25 resolved: "That we heartily endorse the actions of the citizens who shaved,

tarred and feathered, rode on a rail, and sold by a negro, William Phillips, the moral perjurer." Phillips had protested against a fraudulent election. He was killed in his home, September 1, 1856, by squatter sovereigns.

On August 16, 1855, Rev. Pardee Butler was placed on a raft at Atchison, and sent down the Missouri River. Citizens followed, stoning him. Butler had avowed himself a freesoiler, on the streets of Atchison. All of this outlawry was approved and much of it incited by David R. Atchison, a U. S. Senator from Missouri. A Dr. Smith of Boston, a traveler through the country, describes the Missouri bandits as follows: "Those I saw at Westport, whose camp was in the woods, only a few rods out of the territory, were young men, rough, coarse, sneering, swaggering, daredevil looking rascals as ever swung upon a gallows. The marauders were mounted upon horses and mules, armed to the teeth with pistols, long knives and carbines. They rob travelers, surprise the humble residents of prairie cabins, whom they strip of their valuables, and in repeated instances murder the owner." Henry Ward Beecher said of them: "Sharp's rifle is truly a moral agency, and there is more moral power in one of those instruments, so far as slave holders of Kansas are concerned, than in a hundred Bibles. You might just as well read the Bible to buffalos as to those fellows who follow Atchison and Stringfellow; but they have supreme respect for the logic that is embodied in Sharp's rifles." Such was the character of many of those who came to Kansas in 1854-'56.

Much more might be added of the same character, but enough has been said to show the handicap placed on Kansas by the border war. Nebraska was not so afflicted. The pro-slavery people were willing that it should be a free state. Justice demands that another

quotation from Martin be added. He says: "Let me emphasize again, they (the Border Ruffians) were but a fraction of the people of Western Missouri. No greater, more useful or patriotic people ever lived than the generation of Missourians who followed Doniphan, and who cut the trackless waste west of them by the trails of commerce."

Indeed it may be questioned whether the cause in which the Border Ruffians were enlisted was not responsible for the depredations and atrocities committed, rather than their inherent badness. After slavery was abolished many pro-slavery men showed themselves to be actuated by very different principles from those they had espoused while the contest was on. Mr. Martin says: "I once asked a man who was notorious on the border during the war, and prominent afterward as a business man, and a good citizen, to write a story of his experiences for the Kansas State Historical Society. His response was: "I have two as good boys as a man ever had in this world, and I do not want them to know any more about their father than is necessary."

Even Stringfellow, who was a great fomenter of strife, and encouraged the most extreme measures, and was ready to excuse and condone the very worst that could be done, so far changed his sentiments and conduct as to even become a Republican in politics.

The marvel is that after the scenes that were acted out from 1854 to 1861, the population of the state should be so renovated and purged as to present so worthy a citizenship.

But Indian raids and border strife were not the only things that hindered the development of Kansas. Frequent crop failures or partial failures greatly retarded the growth of the state.

In 1874, drouth, chinch bugs and grasshoppers combined to devastate the country. In 1890 and 1894

drouth prevailed throughout almost the entire state, and in 1911 and 1913 the experience was repeated. In addition to these, there have been partial failures which in some localities were complete. So that in some sections of the state full crops were not reaped for from two to seven years at a time.

Visitors in the state often remark as to the excellent character of our citizens. This is only what might be expected. Indeed, it would be strange if it were not so. The state having passed through so many trying ordeals, those who remained in it must, in the very nature of the case, have had staying qualities. Each new trial that has come through the years has served as an automatic screen through which our population has been sifted. This is not saying none left the state except undesirables, nor that all of inferior quality have been sifted out. From one cause or another many have gone whom it would have been desirable to retain, and some are here who might easily be spared. The purpose of the grain separator is to divide the straw and chaff and light grain from the marketable wheat; but some good grain goes into the straw, and some light grain and chaff remain with the wheat, but that which is garnered is in much more marketable condition than that which we used to gather from a machine which had no separator attachment. Other states got their population under such conditions, but Kansans passed through the separator. That the estimate which our visitors place upon our citizens is correct and just is demonstrated by what has been achieved in the state out of conditions so unpropitious.

Back in the 60's, when everything looked so unfavorable, if one had predicted that Kansas would, in a half century, rival in achievement the most favored states, he would have been regarded as an idle dreamer. It would have been argued that there were natural conditions that could never be overcome. But

today we find not only that Kansas is a rival of the best, but is surpassing some that were thought to be highly favored in soil, and climate, and in all essential characteristics. The very unfavorable conditions, which explorers reported to exist in Kansas, have been mentioned; also the very flattering prospects found by early settlers on the Pacific coast. They stand in bold contrast. Washington authorities estimate that the wheat crop of that state for 1915 was 50,495,601 bushels, while the Kansas crop for that year was 95,768,176 bushels. It will be recalled that three states, Oregon, Washington and Idaho, were carved out of the original Oregon country, and the favorable conditions were claimed for the whole of it. It comprised a stretch of country more than three times the extent of Kansas. The grain inspector of Washington ventures an estimate of the wheat crop of 1915 for all three states, and reckons it to have been 84,160,000 bushels, and remarks that this is the largest, by far, in the history of the Northwest, but Kansas surpassed all of them by more than 10,000,000 bushels.

Oregon authorities estimate the value of live stock and all farm products for the year 1914 at \$135,500,000, but Kansas reports the value of the same products for the same year to be \$638,253,261, or more than four times that of Oregon. Illinois is probably the first agricultural state in the Union, but if Kansas be compared with that great state, it will be found not to be greatly outdistanced. For Illinois reports her live stock and all farm products as having a value of \$656,171,775, while Kansas reports hers at \$652,217,080, or less than four million below that of the greatest state.

Considering the conditions which existed a half century ago, these results which have been wrought out are seen to be marvelous. How can they be accounted for? The answer to that question is in one

word: the people. When John Adams pleaded that the Continental Congress should declare themselves free and independent, and they stood hesitant fearful as to what might be the result of so bold a stand, he said to them: "The people, the people, if we are true to them, will carry us, and will carry themselves gloriously through this struggle." So a seer standing back in the 60's, and contemplating the uncertainties, the danger, the hazard connected with the settlement and development of Kansas, might confidently have adopted the language of the revolutionary leader. For it has been the pluck and energy and perseverance of Kansas people, who in every instance, have brought succor and deliverance from impending peril, and success and prosperity out of threatened disaster. When savages invaded the territory, and by pillage and murder were terrorizing the settlers, a little band of Kansas men, marooned on an island in the Aricaree, burrowed in the sand and awaited the attack of a body of Cheyenne savages, twenty times their number, led by their fiercest warrior chief, Roman Nose. Nearly half the little band were killed or wounded at the first attack. Then the savages withdrew to reform their columns. On they came riding sixty abreast. As they approached the island, Roman Nose rose to his full height, and uttered a war cry fierce and fiendish, which, being taken up by the whole band was well calculated to strike terror to the stoutest heart. But in that hour of supreme peril, a Kansas boy, crouching in his frail shelter, with steady nerve and deadly aim, sent a ball crashing into the body of the fierce leader, caused him to bite the dust. The war whoop was changed into bitter wailings. "All night the Indians gathered up their dead and chanted their weird death songs." A band of fifty Kansas men had met and defeated a force twenty times their number. This victory on the Ari-

caree broke up the combination of Indian forces for all future time.

Custer's victory over the Cheyennes, Kiowas and Arapahoes in November of the same year, together with the winter campaign of Crawford's Nineteenth Kansas, who were led by scouts recruited in the Kansas valleys, practically put an end to Indian raids in the state.

When the slave oligarchy, bent on extending that accursed system at whatever cost of principle or right, transported the ruffians from Missouri who sought by perjury and illegal voting to foist a proslavery constitution upon the state, it was Kansans who quietly bided their time, until in 1859 a legal election was secured and a Free State constitution adopted. Then, in 1861, the proslavery members of Congress having withdrawn, to join the ranks of secessiondom, the state was admitted into the Union.

When in 1874 the grasshoppers had destroyed two plantings of corn, it was Kansans, who refusing to be outdone by insect pests, by a third planting, succeeded in raising a record breaking crop. So with succeeding crop failures; by persistent effort they finally achieved the signal successes which in recent years have crowned their efforts.

Lest I be accused of being prejudiced in favor of my adopted state, let another tell of her financial and intellectual condition. The Philadelphia North American, in 1913, published the following:

"As a matter of fact Kansas, which last year produced 325 million dollars worth of farm products, can better afford such a roasting and drying up, than any other state. It can better afford this or any other brand of calamity, for its people are not constantly paying out huge sums for the care and keep of criminals, paupers, insane and feeble minded. In 1887 its

one hundred and five counties had no insane. In fifty-four of this number, there are no feeble minded. Ninety-six counties had no inebriates, and in the other nine they are as scarce as hens' teeth. Thirty-eight county poor houses are as empty as a last year's locust shell, and most of them have been so for the best part of a decade. The pauper population of the state is a little short of six hundred. That is one pauper for every three thousand of the kind, making a living, and a good one—the kind that now own two hundred and twenty-five million dollars worth of live stock, and in the last twelve months, have added more than forty-five million dollars worth to their taxable personal property. At one time not long ago, the jails in fifty-three counties were empty, and sixty-five counties were on the roll as having no prisoners serving sentences in the penitentiary. Some counties have not called a jury to try a criminal case in ten years and the attorney general says: "A grand jury is so uncommon, half our people would not know what it is, or how to use it!"

For still other reasons Kansas can afford to lose two-thirds of a cory crop, without having to renew the calamity howls which once went rasping through the nation, from that grassy quadrangle, whose dream is the realization of the impossible, and which, for twenty-five years have been making that dream come true. Instead of being plastered from end to end with mortgages held by easterners, as was the case two decades ago, its own people this year, hold more than sixty-seven million dollars, in this form of wealth, an increase of more than five hundred per cent in five years.

Instead of being hampered by a large list of illiterates—its present ratio of two per cent is next to the lowest in the land, and two-thirds lower than Massachusetts."

To all of this success, material and intellectual, the people called Methodists contributed their due proportion, and superadded to this what is more important, the refining influence of Christianity.

This book has for its object the tracing of the planting, the growth and achievements of Methodism in the northwest section of the state.

CHAPTER II.

PIONEERING.

The growth of the church in the state was not unlike its material development. Small beginnings characterized both. Each was planted on the eastern border and gradually pushed westward. Several localities received the gospel about the same time. In very many instances the credit for establishing public worship and organizing churches was due to local preachers. Whatever may be thought or said of this class of Christian workers at the present day, the time was when but for their devotion to Christ and fidelity to His cause, many sections of the country would have been without the gospel and the ordinances of the church much longer than they were. This was true not only of Kansas, but of every state in the nation. The writer recalls in grateful remembrance Daddy Birdsell of Clearmont County, Ohio, an old saint of God, who farmed to pay expenses, but spent much of his time preaching the gospel, visiting the sick, burying the dead, and during the fall and winter season holding revivals and leading sinners to Christ. It was to him I gave my hand when I sought church membership. God bless the memory of the dear old man! And God bless the memory of the host of local preachers in every land who were glad, and in many cases able, dispensers of the word; who preached not because they were to receive a stipend, but gloried in the privilege of being ambassadors for Christ and, like Saint Paul, in paying their own way.

One of the first to conduct services within the territory now occupied by the Northwest Kansas Conference was J. P. Ryan. He came to Kansas in 1859

from Iowa, though he had formerly resided in Indiana. He first settled in Riley County, not far from Manhattan, where he was associated with Dr. Joseph Denison, R. L. Harford, James Lawrence, William Knipe, and others who were prominent members of the Kansas Conference. He lived for four years on Dr. Denison's farm and did the carpenter work on the Blue Mont College, which was a Methodist institution, afterward taken over by the State, and became the nucleus of the Agricultural College. In 1865 Brother Ryan took a homestead in Clay County, on the west side of the Republican River, about four miles from the present city of Clay Center. He conducted the first service held in Clay Center, and organized the first Sunday School. There were no school houses in the country. Religious services were held in the cabins and dugouts of the settlers, or in the groves in warm weather. In those days Indian raids were not uncommon. On one occasion a few people had met in a grove for a religious service, when somebody brought a report that the Indians were coming. Brother Ryan tried to restrain the people, but his efforts were vain, for they scattered forthwith. The rumored raid, however, did not materialize.

As early as 1868 a class was organized on the west side of the Republican River, in Clay County, called Riverdale. It was connected with Clay Center circuit, under the supervision of Rev. Frank Cunningham, assisted by Rev. J. P. Ryan. This circuit was in the Manhattan district, Rev. G. S. Dearborn Presiding Elder.

The next year, 1869, J. P. Ryan was placed in charge of the work on the west side of the river. Two new classes were organized, Republican City and Washington. In 1870 the Washington and Republican City circuit was formed on the west side and was served by Richard Wake. The next year this circuit

was in charge of George Nicholson, with J. P. Ryan assistant.

In 1872 the work was divided and the Riverdale circuit was formed, comprising Riverdale and Shirley, in Cloud County, and Bagby, Chapman Creek and Five Creeks. The circuit included all the territory north of Republican City, west of the river and as far north as Shirley, and west to the divide, between the Republican and Solomon Rivers. There were eight appointments, which were served by J. P. Ryan. It was in the Salina district, James Lawrence Presiding Elder.

In 1872 and 1873 three classes were organized in territory now in the Northwest Kansas Conference—the Star school house, three miles north of the present site of Miltonville, Sulphur Springs, three miles south of Aurora, and Shirley, a school house not far from where the town of Rice now is located. These were the beginning of the Miltonville, Aurora and Rice societies, and were organized by J. P. Ryan. In those days, the Quarterly meeting was an occasion of spiritual uplift. Sometimes the Presiding Elder would have his schedule arranged ahead, so that he would be able to announce, at one Quarterly Meeting, when the next one would be, the time would be remembered and looked forward to with expectancy.

Reason and Levi Phelps were two persons very closely affiliated with the experiences of those times. Reason was class leader and Levi was a Steward. They would drive twenty miles, going sometimes on Friday and stay until Monday morning. It was the devotion of such as these, that kept the struggling charges alive in those times.

One of the earliest leaders in the northwest corner of the Conference was R. P. West. He had a homestead eight miles southeast of where the town of Belleville was afterward located, in the year 1866. He

was a local preacher of more than ordinary ability, was a good singer and a fluent talker. He was also of a cheerful disposition and had a fund of stories and anecdotes, that rendered him very acceptable to the people. And he neglected not the gift that was in him, but diligently dispensed the Gospel, preaching in the school houses and humble homes of the people. Classes were organized at Fairview (now Wayne), Clifton, Clyde, Cuba, Salt Creek, Haddam and Blocker's School house, now Morrowville. He also preached at the home of W. J. Christie on lower Salt Creek, now Hollis.

The first member of Annual Conference who preached in this vicinity was Rev. E. R. Brown, of the Kansas Conference. In the spring of 1868 he was appointed to the Republican Valley circuit by Rev. N. Green, Presiding Elder of the Manhattan District. Green was at one time Lieutenant Governor and for a brief time acted as Governor, and was known in later years as Governor Green. The head of the Republican Valley circuit was Clyde, the society there having been organized by R. P. West. Brown says of the circuit: "It extended east into Clay county and north and west into Republic and Washington counties, requiring ninety miles of travel to reach the appointments. He traveled the circuit on foot, reaching the appointments once a month. Of the conditions he says: "There were but eight or ten shingle roofed houses within the bounds of the circuit. The school houses were of round logs, sod roofed with a section cut from one of the logs, and a single window glass set in for light and ventilation. People came twelve miles to church; not entirely for the service, but they were hungry to see folks. Men came coatless and barefooted, not because they had not been accustomed to better things, but because they could not then afford such luxuries, as coats and shoes. Brown relates one experience that came to him which was remarkable. There was one family on

the charge by the name of Spencer, the wife a member of the church. Up to a certain day in the fall of the year, he had not visited this family. On this particular day, being in that neighborhood, he felt especially impressed, that he ought to visit the Spencer family. He had eaten supper with a Brother McBride, a local preacher, who had insisted on his staying all night, and even refused to consent to Brown's going, but he was so forcibly impressed that he ought to go, that he went against McBride's protest. At this time he was using a borrowed pony. He arrived at the Spencer home about sundown and found that Spencer was away from home, leaving the wife and four children, two boys nine and twelve, and two little girls, one three, and the other a babe, and a lady seventy years old, and entirely blind. After prayer they retired, the preacher occupying a bed in one corner of the room, Mrs. Spencer and the blind lady and two little children, a bed in the opposite corner, and the boys a pallet on the floor. Early in the evening it began to rain, and continued through the night. About two o'clock one of the boys called out that he was wet. The preacher told him to come and get in his bed. As he came, it was noticed that the child was walking in water. Brown rose and found himself ankle deep in water. He dressed and noted that the water was rising rapidly, and that they must vacate the dugout at once. All were finally removed and taken to ground sufficiently high to be out of danger from the rising flood. There they huddled together and protected themselves as best they could, with a bed comfort, which they had brought from the dugout, and waited till morning. At daylight the water was running furiously, four feet over the top of the dugout, which had caved in, and would have been the grave of the family if they had not been taken out.

Three miles above the Spencer home in the same valley, were three families living in tents. As soon as he could well leave the family he had rescued, Brother Brown, and a young man who came along early next morning, went to see how the people who were living in tents had fared. They found a mother walking along the river bank who informed them that her own grown daughter and five children had been drowned, and that the mother of the children was lodged in a tree top, in imminent danger. They rescued the woman from her perilous position, then busied themselves in bringing together the bodies of those who had been drowned, getting food for the living and on Sunday evening buried the deceased on the hillside.

As a counterpart to this sad experience, Brother Brown relates a revival experience that is inspiring. He was invited to hold a meeting seven miles north of Clyde on Elk Creek. There was no church organization, but there were four Christian families, two Methodist, one Baptist and one Presbyterian. The meeting was begun in a dugout, but the first night, so many attended they could not be comfortable, and they thought they would have to abandon the effort; but a Brother Dilly spoke up and said: "Brother Brown, you may have my house, and we will move into the cellar." The cellar was only a hole in the ground without walls or floor other than the soil, but the offer was accepted and the next day the furniture, what little they had, was moved into the cellar, and the next evening, services were held in the house. In a few evenings this was too small also, to hold all who wished to attend, and was uncomfortable for those who did attend. A maiden lady of the same name, Dilly, possibly a sister, spoke up and said: "Brother Brown, you can have my house, if you will move it over." This offer was also accepted, and the next day, men went with teams and skids and brought the house over. They took the

east end out of one and the west end out of the other house, pulled the two together, closed over the crack and they had a hall eighteen feet wide and thirty-six feet long. The meeting lasted for three weeks, and a church was organized of nearly one hundred members. After such sacrifices is it any wonder that success attended the effort? The wonder would have been if it had not been successful. Some people think they make heroic sacrifices if they open their home for a service, and some call it sacrifice if they forego some work they had planned for the good of the church; but here was a lone woman, who voluntarily permitted her house to be moved from the foundation, and partly demolished, that the people might have a roof under which to worship.

One thing in connection with this improvised church greatly impressed the people. One night during the service, the floor of the room dropped about four inches. It went down with a thud. Mrs. Dilly and her two children, and two other women with their children, were in the cellar with a hot stove and an oil lamp; but despite the imminent danger Brother Dilly sat calmly, and spoke up and said; "Everybody sit still," then speaking to the men near the door, asked them to pass quietly out. Thus he gave direction till most of the men had passed out, when he also went out, got his ax, cut two ports and with the help of the others, stayed up the joists and in a short time, returning to the room said to the preacher, "the floor is safe, you can go on with the service." A prayer of thanksgiving was offered, a hymn sung, the discourse concluded, and an invitation given for persons to come to Christ and thirty-five presented themselves as seekers at the improvised altar. Later investigation revealed that every joist was broken but one; and the conclusion was, that gracious Providence alone saved

the congregation and the mothers and children in the cellar from an awful catastrophe.

Brother Brown says of church property at Clyde, "The first owned by our church was a town hall built by a stock company, and bought by the church in 1870. The first Board of Trustees were, Frank Rupe, J. B. Rupe, N. J. Smith, L. W. Brown and Wm. Bradley. This building was on Main street and is now used as a garage."

At Fairview, now Wayne, a church was built in 1870. This was the first church west of Waterville, forty miles away, from which point the lumber was hauled by Brother Brown and two other men. Noah Kunkle and James V. Brice and John Campbell were three of the trustees.

The year 1870 Brown and his mother lived on a homestead midway between where Cuba and Munden now stand. In 1871 Brown was married and made his home in Clyde. E. C. Chilson succeeded Brown on the Circuit and G. S. Dearborn succeeded N. Green on the District.

It is authoritatively stated that the first gospel sermon preached in Republic County was by a Methodist preacher named Harshberger. This was in March, 1862. R. P. West, mentioned elsewhere, came in October of the same year.

In the summer of 1870 Rev. E. R. Brown, pastor of Republican Valley Circuit, organized the Bethel class in the home of Joseph Northrop. The charter members were Joseph Northrop and wife, Sophronia Northrop (Mrs. McNeil), Amy Northrop (Mrs. Munson), Martha Northrop, (Mrs. Thompson) Sweedland Northrop, Robert Calvert and wife, Rueben and Hester Templin, Grandma See, Phila and Mary See, Adrian and Amanda Canfield. Robert Calvert was the first class leader. He served for two years when R. T.

Templin was appointed, who served till his death in 1889.

The following is the pioneer experience reported by Mrs. Allen Enyart:

We left Rochester, Indiana, October 11, 1872, and landed in Kurioin (Kirwin), October 18th. We stopped with Thomas Enyart, a brother to my husband. On the 27th of October, Mr. Enyart preached the first sermon ever delivered in Kirwin, in a store room owned by Shurtz and Belford, using a dry goods box for a pulpit.

There were but thirteen persons present; but we had a good meeting. God's Spirit was in the hearts of the few who were there. From this meeting, the gospel spread as the people came West, to get homes. They settled mostly along the streams; and the call come and hold meetings for us, came from different places.

The next place visited was the home of Thomas Cox, five miles west of Kirwin. The next was five miles further west at Mr. Schecklers' place. This was called the Kildeer Class. Mr. Enyart next went to Bow Creek, and held a two weeks meeting, preaching at night and hunting buffalo during the day. The slaughtered buffalo were divided among the settlers along the creek.

God's Spirit was present at all the meetings, there being conversions nearly every night. From Bow Creek, the preacher went to the North Fork of the Solomon, to the home of Mr. Potts, near Glade, formerly called Marvin. This was called the Solomon Class. A three weeks meeting was held here, and there were thirty-five conversions.

The people were eager to hear the gospel. They came twenty, even thirty miles; and some had only oxen. He next went to Phillipsburg, then north on Big Creek. From there to Long Island and along the

Prairie Dog. Next to Norton, Lenora, Logan and Big Bend (Speed). The farthest point west reached on this tour, was the head of the Sappa at Mr. Abernatha's. Later there was an Indian raid here, and six were killed.

In the fall of 1873 Mr. Enyart invited a Mr. Wurley, a local preacher, to help him hold a camp meeting in a grove, on Deer Creek, owned by Mr. Truesdale. The preachers first went to the Solomon and killed two young buffalo to supply the campers with meat. Five families camped on the ground. Others came from different directions. I never saw a more gracious outpouring of the Holy Spirit. There were seventy-five conversions and many accessions to the church. A Mr. Homan, a Baptist minister, and Mr. Kernz, a United Brethren, also assisted in the meeting.

This was the beginning of these churches, as neither of them had an organization previously.

Three preachers stood on the platform and Mr. Enyart said, "If you want to join the United Brethren church give Brother Kernz your hand, if the Baptist give Brother Homan your hand, if the Methodist give it to me."

They worked harmoniously together trying to save souls, and not trying to see which could get the most members.

In those days people were not afraid to shout when they were filled with the Spirit.

Financially the times were hard, but the people were kind to us and divided what they had with us. When people met, religion and the saving of souls was the principal theme. Meetings were held in sod houses, dugouts and groves. Hunting buffalo and freighting and gathering buffalo bones, were the only means of getting a living.

James Lawrence, of Topeka, was the first Elder to hold a Quarterly Meeting. At Mr. Enyart's request,

he came to a grove meeting on Plotner Creek near Phillipsburg. The Conference was held in Mr. Kidd's dugout near Glade. W. H. Mitchell was the first Presiding Elder, sent to this territory. This was the Kirwin Circuit, and the Beloit District. Mr. Enyart worked under six different Elders, Lawrence, Mitchell, Caruthers, Breed, Green and Bull.

We had many Indian scares but the massacres were farther west. The Indians with whom we came in contact, were from the reservations and were partly civilized.

Our work in N. W. Kansas closed in May, 1896, and we moved to Montrose, Colo. The territory over which we labored during those years, planting the seeds of Methodism, covers hundreds of miles. I am glad I lived in those days, and by the grace of God was able to be a help to my husband, in his efforts to save souls, and establish the church. The work was prosecuted during the summer's heat and winters' cold, in spite of cyclones, drouths, grasshoppers, Indian scares and various other hardships, which only a pioneer minister's wife knows.

Mr. Enyart continued his work in Colorado, organizing churches and Sunday Schools in different mining towns.

He did not join the Conference because he felt he could do more good by being free to go where he felt he was most needed, than to be subject to the appointment of another.

He was ordained Deacon by Bishop Walden at Kirwin, in 1886. He was not a college man, but was a great reader, and came to be well informed, and being a fluent talker came to be quite a popular speaker.

W. R. Allen was a pioneer in Smith County, coming there with his family, and two cousins and their families, in wagons from Iowa in the year 1871.

The following spring other settlers swelled their number so that they were able to organize the county. Brother Allen was elected the first county clerk. They soon felt the need of religious services. There was no suitable place in which to hold them, so the Allen home, a one-room residence put in the bank and faced with logs, was opened and services were held from time to time. Here as at other places local preachers were found who preached to them. At first J. T. Stone, from Missouri, who had a homestead near the Nebraska line, was their preacher. Later L. M. Bonnett preached for them, and still later J. C. Dana, whom Allen styled their patriarch saint, preached a number of times.

Brother Allen was licensed as an exhorter and held services in the absence of a licensed preacher. When in 1876, W. J. Mitchell was appointed Presiding Elder of Beloit District, Smith Center Class was organized, and Allen was licensed as a local preacher.

In 1879 Dr. Caruthers, Presiding Elder of the Kirwin District, prevailed on Allen to take an appointment in that District. At the close of the Conference session he wrote him saying: "I have left Graham Center for you. Do not know whether there is anything there or not. Go and see." Here Allen may tell his own story. He says: "Leaving my family on the homestead, I started for the new and unknown country. After driving one hundred miles, following Bow Creek from Kirwin, I came to the home of Brother John Walton, where I received a cordial welcome. I found him to be a zealous Methodist. On inquiry I learned there was no such place as Graham Center, but that there were three small villages near the center of the county, each of which was striving for the county seat when the county should be organized. I found these to be Gettysburg, where were four little houses and an unfinished livery barn; Hill City, where

were a few dugouts, with one frame building used for a store, and postoffice; and the third, Millbrook.

I arranged to hold a service in the barn at Gettysburg, Sunday morning, and in a 12 by 14 dugout at Hill City at three in the afternoon and at Millbrook Sunday night.

I returned to Walton's and after conferring with him, decided to file on a claim about five miles up the creek from his place. Here I constructed a real dugout. I filled my appointments at the three villages the next Sunday, holding the first service ever held at either of them. I then returned home and placing our few goods in the covered wagon, my family and I started for the new home.

After three and a half days travel we arrived at noon Saturday at the dugout. By working till nearly midnight we succeeded in getting our goods stored in the dugout and sank to rest so weary that we slept soundly till morning. As I had fourteen miles to travel to my morning service I had to hurry. And as I did not wish to leave my family alone after night, I preached twice and returned home. My mission embraced all the country between Wakeeney and Norton and as far west as the settlements extended. At the close of that year I had nine appointments and preached three times each Sunday. Often when returning home at night after the evening service, I lost the trail and was only able to guide myself by the stars or the wind.

As there was no mission organized when I went there, I received nothing from the mission fund and only twenty dollars from the charge. In 1880 I was returned to the mission and received twenty-five dollars from the missionary society.

The drowth that year was so severe that many of the settlers were compelled to leave their families and return east to obtain work in order to enable them to

live. I also left my family and my charge and drove north into Nebraska till I reached the village of North Platte at the junction of the Platte rivers. I found work making hay on a large cattle ranch. After a month's absence I returned to my home and again took up the work of my mission.

At one of my appointments my congregation was almost all cowboys but they welcomed me gladly and entertained me royally. Once when preaching to them a young fellow who had become intoxicated was sitting on the ground with his head resting against one of his companions. While I was preaching he suddenly raised his head and said, "I know better than that." The boy against whom he was leaning shook him and told him to keep still. He was quiet for some minutes when he again sat up and said, "I know that ain't so." Immediately three of the boys sprang to their feet, gathered hold of him and quickly dragged him from the tent. After the services were over the boys came to me and said, "Parson, don't you mind them drunk galoots. You just go on with your preachin' and we will take care of them."

At the close of this second year I asked the Elder what he thought would be done with the mission the next year. He replied, "send you back to continue it." I said to him, "I have been here two years, wouldn't it be better to send some one else?" He looked at me a moment and said, "We have no other man that can starve as you can." I was returned for a third year.

The drought was more severe, if possible, than the preceding year. So discouraging was the prospect and so great the destitution that fully one-half of the people abandoned their claims and left the country. We labored as best we could under these discouragements and the Lord blessed our work. At the close of the third year we had eight classes organized and more than one hundred members. Our sixth child was born

during this year, making eight of us in the family.

I received during the three years a salary, all told of less than one hundred and fifty dollars. Often we were compelled to live on the most meager fare, but we ate it with thankfulness, receiving it as a pledge from the Lord that he would not permit us to starve. At the Conference of 1882 I was appointed to Pleasant Plains and Aurora. During those years of privation and hardships we were blessed with health and strength for the work and were thankful that we had some humble part in founding the church in western Kansas. We truly rejoice as we see what God has wrought."

James Boicourt was admitted on trial into the Kansas Conference in 1872. For four years his work was in the eastern part of the state. In 1876 the Conference met at Lawrence, Bishop Peck presiding. At this session Boicourt was assigned to the Smith Center Circuit. The Circuit, developed and enlarged by the new pastor, consisted of Smith Center, Twelve Mile, Crystal Plains, Reamsville, Lane, Gaylord, Portis and Cedarville.

A parsonage was built at Smith Center the first year. To accomplish it, wheat was solicited from the farmers, and three men with teams gathered it up and hauled it to Hastings, Nebraska, a distance of eighty-five miles, where it was exchanged for lumber.

On the way to Hastings, the farmers were heading for a large barn, where they hoped to lodge for the night. A short time before reaching it, they saw a tongue of flame leap from the top window. The barn burned and seventeen horses were roasted in it. The three farmers were thankful they were not their horses.

Trustees were appointed at several points. At Smith Center, A. B. Cordry, Watson and Walker; at Portis, J. Cross, W. C. Smith, A. M. Jeffers and Jas.

McDowell; at Twelve Mile, A. D. Benjamin, George Tompkins and Wm. McNeely. A sod church was built here and another at Reamsville,—Trustees, A. J. Roberts, J. H. Brown, L. A. Fairchild and A. Jennings.

The year 1880 was very dry. In addition to that, there was a second visitation of grass hoppers. That year Boicourt was sent to Phillipsburg. The people were greatly discouraged and some sold their homesteads for less than two hundred dollars. Boicourt says of it, "Preachers stampeded, and for a year I had nearly the whole country. I had one appointment twenty-five miles northeast, and one fifteen miles south. Marvin was the only town on the circuit, except Phillipsburg.

His next appointment was Gaylord. Here he purchased eighty acres of land and made a home, in which he lived while he served at Gaylord, Portis and Marvin with outlying points at each place; and for six years while he served as Presiding Elder of the Osborne District.

A remarkable revival occurred at a point not connected with the charge, during the first year of his pastorate at Gaylord. On a Sunday morning the pastor preached from the text, "Go ye into all the world and preach." At the close of the service a stranger came to him and said: "I came here this morning to try and persuade you to obey the text you have just used. We have no preaching in our neighborhood, and we are in the world. There are six Christians in our community, and we have prayer meeting and a Sunday School." Boicourt replied: "I have no vacant hour on Sunday, but I will preach for you on Thursday night." Thursday night the house was full. At the close of the sermon opportunity was given for Christians to testify. They responded promptly. Afterward they were asked if there were any present who wanted to be Christians. Three men arose, the husbands of three

women who had testified. All were converted that night.

The congregation was asked how many would like for the meeting to continue. Everyone in the house arose. Service was announced for the next night. That was early in January. The meeting closed only in time for the pastor to make preparation for Conference in March.

One remarkable conversion was witnessed. An infidel of some notoriety lived near the school house. Some years before he had hailed the pastor and stopped him in the public road, to tell him what a fool he was to believe in Christianity. A short time before the meeting began, this infidel had driven his son from home and forbidden him to enter the house again. The young man was boarding in the neighborhood and attended school in the house where the meeting was held, and naturally attended the services. His father also attended. In the testimony meeting one night, someone said he thanked God for praying parents. The young man was so stirred with emotion, he was unable to control himself, but said in a loud tone, "I never heard my parents pray, but I am going to pray, and I am going to begin now"; and forthwith standing, for there was no room to sit or kneel, he turned his face upward and poured out his soul in earnest prayer. He had not prayed long until his prayer was turned to praise. His father was in the house and some feared he would make trouble, but the Holy Spirit had touched his heart, and pushing his way through the crowd till he reached his son, grasped his hand and said: "Ed, come go home with us." This was on a Friday night. No meeting was announced till Sunday night. On Sunday the infidel father was converted at home. On March 16, 1916, Brother Boicourt wrote me saying: "Old as I am, I would willingly walk twenty miles to hear such testimony and to witness

such a meeting as there was that night." The new convert took the meeting out of the preacher's hands and directed it to his own liking, to the delight of the preacher.

The young man was very gifted in prayer and speech, and many thought of him as a coming preacher; but his health failed, and he sank into an early grave. The father constituted himself a missionary to his fellow infidels, and was very zealous in telling them that Christianity was true.

While the revival was in progress, the pastor had a different kind of experience. Let Boicourt tell it. "There was no railroad to Smith Center. Brother Breed, the Presiding Elder, came to Gaylord Friday night and I was to take him to Smith Center Saturday for the quarterly meeting. It snowed all Friday night. Then came a sudden thaw. The whole face of the earth was covered with water and snow. In crossing one of the draws, we struck it where there was a hole much deeper on the right side than on the other. I dropped off on my feet and it was deep enough to wet my collar. Brother Breed being on the upper side was thrown clear over me, and went head first into the water and snow and disappeared. We went on to Smith Center. When we arrived the Quarterly Conference had convened, and the Presiding Elder went through the business before changing his clothes.

I returned to my school house and closed the revival and received quite a number into the church."

In 1886 Boicourt was appointed to the Osborne District. In November, 1886, Dr. J. H. Lockwood wrote him advising that he secure the services of a band of the Salvation Army workers, who had been very successful on the Salina District. At first there was strong opposition to it, both in the church and the community. But the Presiding Elder refused to be dissuaded. He told them there had never been a revival

in Gaylord, and he was going to have his way. The band proved to be discreet in their conduct and wise in their management, and soon won their way. There were six in the band of workers; and people said he could not find places for them to board. Sister Boicourt said, "Bring them on, I will board all of them," which she did at first; but soon there were more invitations than they could accept. The church was 30 by 50 and had never been more than half full at a preaching service. Soon it was crowded to overflowing. A skating rink 40 by 110 had been built. This was opened for the meeting and seated. A platform was put in sufficient to seat sixty people. One hundred and fifty were converted in two weeks. The workers from the Army went to different places in the District and had remarkable success wherever they went. Bands were organized at Gaylord that visited different points. They reported over a hundred converts at these several places. Twelve hundred conversions were reported that year on the Osborne district; and the Presiding Elder said: "half of them was the result of the earnest work of the Salvation Army."

Reuben Bisbee was admitted into the Kansas Conference in 1879, but previous to his admission he had lead a very unique career as an exleorter and local preacher. He was converted in 1875 through the efforts of his father, a member of the British Wesleyan Church, who followed his son from Canada to the northwest part of Norton, Coreuty, Kansas.

During one of a series of meetings which were being held in the community, by a Methodist minister from Nebraska, Bisbee made known his feeling that God had called him to preach.

By the unanimous request of those present, at the meeting the minister gave him an appointment for the next Sunday, and so he began his ministry without even having had an opportunity to join the church.

His nearest appointment being thirty-five miles away.

In 1876 he was given an exhorter's license by R. H. Seymour, who had been appointed to the Norton circuit, by the Kansas Conference; and the next year he was given a Local Preacher's license by W. J. Mitchell, the Presiding Elder. After faithful service for two years on the circuit which consisted of Devizes, Oberlin, Jennings, Clayton, Spring City, Langford and Shields, he was recommended to the traveling connection and admitted into the Kansas Conference.

During these years of earnest faithful work, the people of Western Kansas suffered greatly from drouth and grasshoppers. Bisbee gives an interesting example of the privation through which he lived in the following story:

"In February, 1879, I started from the eastern part of Smith County to drive to the Conference at Leavenworth. I picked up Brother E. G. Cary, and we spent Sunday in Atchison at the home of a Brother Waterson. They were dedicating the M. E. Church there that day and Brother Waterson invited a number of ministers from the district to dinner.

"While we were eating dinner, Brother Gray, who had been serving a charge in the Atchison district, told about how poorly the people had to live where he had been. Then Bro. E. R. Brown, who had been at Cawker City that year, said, 'Here is Bro. Bisbee, the farthest preacher west, out among the coyotes and cowboys, maybe he could tell us something about hard times.' I replied, 'I was just thinking that you did not know anything about hard times.' 'Well,' said Bro. Gray, 'What do you call hard times?' I said, 'When a man walks five miles to borrow a pork rind to grease the bread pan with.' A good Christian woman with nine children told me that she had walked three miles in a foot of snow, there and back, before breakfast, to borrow a pork rind to grease her bread pan, so

she could get the corn bread out of the pan. But in spite of his privations Bro. Bisbee continued his ministry and in 1880, he served with a Bro. Graham on a circuit, which was composed of three appointments in Norton County and all of Sheridan county, where he had organized six classes the previous year. During this year I think I am safe in saying that three-fourths of the settlers in Sheridan County left the country. Dr. Caruthers, the Presiding Elder, sent the following statement to the Central Christian Advocate: In June he had driven 500 miles and all the green vegetation he had seen could have been held in one hand at one time. The editor of the Chicago Inter-Ocean, reprinted the statement, and styled it false.

I wrote to that editor and offered to pay his expenses to and from Norton, and to take him over the same trip; if it were untrue; if true, he was to pay his own expenses, but he never showed up."

After having served the Long Island Circuit for three years Bisbee was sent to the Marvin charge, where he found an unfinished church, whose bare walls of stone had stood the weather for four years. He filled all of the appointments, and raised \$600, and hoped to finish the church the next year, but obligingly consented to be transferred, in order that Bro. Dalton might have Marvin, which appointment he could reach from his homestead on which he wanted to prove up.

Then followed a year at Bull City, now Alton, after which he was sent to the Norcatur Circuit, which comprised a territory of about 20 by 30 miles, where he served for two years.

The next three years were spent at Portis, which he describes as being the best of his whole life. Let him tell of his work there.

We finished the church that was in course of erection and held a camp meeting in August. In the fall W. H. Sweet dedicated our new church out of debt,

and we had a splendid revival, about sixty or sixty-five being converted, and added to the church. I was returned to Portis in 1888 for the second year, and we had a splendid year all through, notwithstanding the fact that there were no crops worth mentioning.

We had a District Conference meeting at Crystal Plains with M. L. Haney and Aura Smith, evangelists, and that country has not gotten over that meeting to this day.

In December Chaplain McCabe, who was missionary secretary, wrote me to urge the collections for missions. I wrote him on this wise, that I had been at Portis for twenty months and it had not rained enough during that time scarcely to wet a man's shirt, and that crops had failed almost entirely, and most of my members were paying 3 per cent a month on money with which to buy bread. I had told my official board at the first Quarterly Conference, when they were estimating the salary, that if they would pay me five cents a meal for each one of my family I would get through on that, but I had failed to get one-quarter of that clear, so far. I told the chaplain, further, that I had ridden two days to raise \$40 to relieve a mortgage that was on my team, and had failed and asked him what I was to do.

He wrote me telling me to stand my ground, that I had a big church back of me, and it would see me through, and to emphasize what he wrote, he sent me a personal check for \$25 and a draft on the contingent fund for \$66. Besides this he published my letter in the church papers in the country, and I got substantial help from many quarters.

Again Bro. Bisbee tells of the trials through which he built a church at Agra. The school house was nearly a mile from town, and the Methodists had rented the Congregational church, part of the time. I advised the Brethren to build a church and they

thought it could not be done, but they were persuaded to try.

In one day we raised between \$1,400 and \$1,500 in subscriptions and soon had a church underway. We got it up and enclosed, and were finishing up the inside and had enough money in sight to furnish the church and buy an organ, when one morning I received a telegram from Agra stating that the church had been blown away.

The parsonage at Cedarville had been badly racked during the night and crops had failed, dried up and blown away.

I drove to Agra, eighteen miles from Cedarville, to find the church utterly ruined and scattered for a mile over the prairie. The brethren and sisters were standing around, and strong men were weeping. The trustees said, "Bro. Bisbee, our church is gone, and we cannot rebuild." I replied, "We must rebuild, we are like the Irishman with the bear, we have to hold and can't let go. We must build. We cannot collect our subscriptions except we build, and you have \$750 to pay or build a church." So we went and ordered another bill of lumber and rebuilt.

In 1894 Bisbee was returned to the Marvin Circuit which had been enlarged by two new appointments on Bow Creek. All went well until June of the next year, when the Presiding Elder asked him to go to Logan. There with the help of M. L. Haney he held a splendid revival. But, in the battle against wrong, which was being waged there he nearly lost his eyesight. So upon the advice of his physician, who told him that he would have to stop preaching and rest, he consulted with Bishop Andrews and aswed for a superannuated relation.

After resting for six years he took work in Oklahoma in 1902.

W. A. Saville says of his work in Kansas. My ministry in what is now Northwest Kansas Conference began in 1877. I was anxious to see the real western life: I had been troubled with chills and fever, while in school at Drew Seminary, and had been advised to go west. I was, therefor, willing to accept what was proffered me. W. J. Mitchell was the Presiding Elder of the Beloit District, and asked me to take Kirwin, in Phillips County. Of course, I consented.

At that time the Central Branch Railroad was completed to Beloit, but that left me sixty miles from Kirwin. I determined to go by way of Russell, which is a little nearer Kirwin than Beloit is, and my college friend W. H. Simmerman, was pastor there.

After a pleasant visit with him, we (wife and baby), started with teams across the prairie for our new home, which we reached in due time, and met a cordial welcome. There was no parsonage, so we had to rent a house. The charge consisted of the following points, Kerwin, Bow Creek, Martins, Plum Creek, Germantown, and Snows.

The land office was here, which brought many people, and made lively times. I was the farthest west of any Conference man. But I remained at Kerwin, only one year.

In 1878 the Kerwin district was formed and Dr. R. A. Carruthers was appointed Presiding Elder over it. I was sent to Norton. Dr. Carruthers gave the following description of my circuit; from Kerwin Circuit on the east to the Colorado line, and from the Nebraska line on the North to the Wa Keeney charge in the south. He added, "I give you a roving commission. Go up and possess the land for Methodism."

My early desire for frontier life was to be fully gratified. I had promised to go where I was sent. I soon realized if I did that, the pastor's study would have to be in a buggy, behind a span of Texas ponies.

As soon as I could reach home and pack our goods, we were off for another sixty mile move across the prairie.

The first man I met on the new charge was David Close, who was a merchant in Norton, and a trustee of the church, and a steward of the society. He informed me there was no parsonage, and he did not know of a vacant house. A contest was on between Keota and Norton for the county seat. I determined to use this as a lever to secure a house for the preacher. The town counsel was called together and it was proposed that they build a house and let the preacher have the use of it free of rent and he and the church would work for the county seat at Norton. This was done, and in a short time they had a three-room house ready for our use. This may have been politics, but as we had no members at Leota, it did not seem wrong. As the charge had been, there were six or seven preaching places, but through the year calls came to me from different places, to hold services, till at the close of the year I had seventeen appointments, viz.: Norton, Long Island, Almena, Leota, Bisbees', Spring City, Golomon Valley, Slab City, Jennings, Gilvers, Bow Creek, Higginsons, Lower Solomon, Cactus, Deer Creek, Ken-

I was away from home most of the time. I was returned to the same charge in 1878 and Ruben Bisbee and E. G. Gray were sent to me as junior preachers. With these to assist me, I was greatly relieved but still we were at it, all the time. Whenever a few settlers could be brought together, we started preaching.

I was much among the cowboys and always found them respectful and considerate. Once they asked me to preach to them. They were orderly and gave good attention. At the close I was about to dismiss them, when one rose and said, "We are not ready to be dismissed. We have not had the collection, and we do not want you to preach to us for nothing." He took his

hat and started around. One fellow was not interested in that part of the exercises. The collector stood a moment looking at him, then drew a revolver and pointing it at him said, "Put in a dollar." Further persuasion was not needed.

Prohibition was being agitated that year, and I took an active part in the campaign. I was warned several times to desist or harm would come to me. I continued, however, without regard to the warning. One night as I was going home from church, I was fired at. Fortunately the shot missed its mark. I have always been proud of what I did for Prohibition. On this occasion and another, which I now relate, I felt that the Lord's care shielded me from death.

I was called some miles from home, to perform a marriage ceremony January 1st, 1877. I went to the home of the groom, December 31. The ground was covered with snow, and that night, it snowed several inches more. Next morning it was very clear and cold. We drove about four miles farther, performed the ceremony for which I received \$1.00, and I started home. Along in the afternoon I was very cold, then began to feel warmer, and drowsy and was inclined to sleep, when it came to me, as if a voice spoke in my ear: "You are freezing." I was aroused, got out of the buggy, though it was difficult for me to stand, at first, but I persisted till I could run, then ran, till I was thoroughly warm. I have always believed if I had yielded to the inclination to sleep, it would have been my last sleep. As it was, I suffered much, and was laid up for several days.

We had good revivals all over the charge.

Once, when I was going to the Jenning appointment, there was a covered wagon near the road. I stopped and engaged the man in conversation for a short time, then told him who I was. He exclaimed, a Methodist preacher! Why, I left Ohio to get rid

of you fellows, and now here you are before I get unloaded. I suppose I'll have to go to h—l to get away from you." I told him I feared he might find some of them there. I invited him to our services. He finally came, and before I left the charge he was happily converted and was loving the Methodists.

Another incident may be worth relating. Rumors came that the Indians were coming. Day after day, they were said to be coming nearer, and headed for Norton. Finally it was thought they might reach us before the next day. A council was held, and it was decided that all the women should go to the hotel, which was a stone building. Accordingly they were all gotten in; but they were packed so close they could neither sit nor lie down. Then the men did scout and guard duty. I was chaplain, of course. It was a night of great anxiety. Scouts reported Indians within four miles. They did not reach Norton, but several men were killed and women and children outraged and abused. When the scare was over and the women came out of the hotel Mrs. Saville said she would rather be scalped than spend another such night. The next day the settlers who came into town amused us. Some stayed, but most of them went farther east. One man with his family, came with the horses on the run. I asked him where he was going. I hardly caught his reply as he hastened by: "To New York." Never heard whether he arrived there or not. A few days after I took Dr. Caruthers to Devizes. Upon the divide we saw one good Indian but he was dead.

Many of the people were very poor and their accommodations the crudest, but their hospitality was so generous that we were willing to put up with inconveniences.

There was one family from Tennessee, who were very ignorant as well as poor; and yet it was a pleasure to visit them. When we would drive up, she would

say: "Brother Brazill, you and your wife get out and bring your police (valise) and come right in." Their bedstead was made of cottonwood poles; and one night when we were there a sow with pigs was under one bed, and one or two hens with chickens under the other. A herb doctor lived a short distance from them. We stayed at their house one night when the doctor was not at home. They had but one bed. I insisted on the old lady sleeping with my wife, in the bed, and I would sleep on the floor; but she would not listen to it. After we retired, she put chairs together, then brought a buffalo skin that had not been tanned, but suffered to dry and it rolled up at each end like a barrel. She fixed it on the chairs then crawled in. She was completely enveloped, so needed no covering.

The second year on the charge, we built a four-roomed parsonage, and moved out of the town company's house. Several sod churches were built. At some places I preached in dugouts. At one point the people had determined to build a sod church, but could not agree as to its size. Some wanted to build simply for the present. Others wanted to build with a view to future needs. The quarterly meeting was near at hand, so I suggested that they leave it to Dr. Caruthers to decide. At the close of the quarterly conference, I laid the case before the elder. He stood up and in his droll way said, "What has posterity ever done for us, that we should look after them?" That settled it. We built for present needs.

At the conference of 1880 I was sent to Cedarville and Germantown. Gaylord was one point on the charge, and a larger town than Cedarville. Here were the walls of a church which had stood for some time. I at once applied myself to the task of fitting up this for our services. This I found to be a larger undertaking than I expected. The membership was small, and all were poor. But, we got busy and before

the next Conference we were able to hold one service in the new church, though the people had to sit on boards laid on store boxes, and I had only a dry goods box for a pulpit. At Cedarville we worshipped in the school house, which took fire and burned to the ground. There was a man in the town who kept a billiard hall, and it was generally believed he also kept liquor; but I went to him, and asked him for the use of his room for our services, and to my surprise he gave his consent. A school house much better than the old one was soon built, which we were glad to occupy.

Here a great bereavement overtook us. Our darling daughter, three years and nine months old, took the scarlet fever. After twenty-one days of great suffering, her spirit took its flight to be with God and the angels. She was our only child, and had through these months, been the light of our home, and delight of our hearts. The trial was severe, but through grace we were able to say, "Thy will be done."

Owing to the nature of the disease, the people could not come to see us, but they were very kind, and showed us every consideration possible.

A difficulty developed in reference to the parsonage property. It was discovered that the trustees had never had a deed for it. The man who held it, began to tell the preacher what he might do, and what he could not do, or he would put him out. At first I thought he was bluffing, but on investigation found he was correct; but he finally deeded it to the church; but not until he was paid a price that he exacted.

Our friends learned that our fifth anniversary was approaching. So on the 19th of January they came in from all parts of the circuit till the parsonage was crowded to overflowing. They gave us several articles of furniture, and wood enough to last all winter.

It was this year that the preachers sent Dr. Caruthers east to solicit supplies for the preachers and peo-

ple. Our house was made a distributing point. There was surely need enough. Some were almost barefooted and very thinly clad; much of the aid sent was very good but part of it was not worth the freight.

Here as it had been on other charges, invitations came to establish preaching in new communities. I accordingly added Bull City to the charge, preaching there at night. In the Hawkeye neighborhood, I held a four weeks' meeting, resulting in twenty-four conversions and twenty-eight accessions to the church. A new society was organized, at the Highland appointment, where we held a two weeks' meeting and had twenty-five conversions. This brings us to 1882. When the Conference was divided, I was sent to Solomon City. By the action of the Conference the 6th Principal Meridian was made the dividing line. Solomon is situated on this Meridian; part of the town being east and part on the west of that line, but by a vote of the Conference, Solomon was placed in the new Conference.

The people of Ellsworth, some of them at least, had their hearts set on another man for their pastor, but he found he could go to Salina, and was therefore appointed there. This need not have hindered the work at Solomon, but it did greatly; for two men had determined that I should not succeed, so blocked my way completely, in everything I undertook.

My next appointment was Ellsworth. Brother McDowell my predecessor had started a subscription amounting to \$1,000. I soon discovered two things, that the building proposed was larger than the community needed, and would be much more expensive than the society was able to build, without burdening themselves with a debt they could not afford to undertake. I did my best to have them change their plan for a smaller and less expensive church, but they had their hearts set on this, and would not be dissuaded. I

think I could have brought them to my way of thinking, if it had not been for one trustee. He was not a member of the society, but kept the largest general store in the town, and had succeeded in getting elected treasurer of the board. A donation was secured from the Board of Church Extension, and when the money came, instead of depositing in the name of the trustees, he deposited it in his own name. This aroused my suspicion, that he had some sinister motive in view. So I made it so uncomfortable for him, that he finally resigned his position. After that, everything moved on harmoniously. But he had succeeded in getting the society under a burden of debt that they bitterly regretted.

The town paper gave the following report of the laying of the corner stone. "The corner stone of the Methodist Church was laid Saturday, July 28th, 1883, by the Rev. E. W. Van Deventer, of Abilene, assisted by M. M. Stolz, of Brookville, Rev. Sea, of Ft. Harker, and Saville, pastor of the church. The people were called together by the Knights of Pythias band.

Van Deventer made an able address. Stolz made a brief talk. The ceremony used was that of the M. E. Church, and was very impressive. Many articles were placed in the stone which will be of value fifty years hence, as matters of history concerning the city, county and church. When completed this edifice will be a credit to the city as well as to the church. The benediction was pronounced by the Rev. Dr. Sternberg, of the Lutheran Church, the oldest minister in this country."

We moved along well till the building was enclosed. Then the funds ran low and one after another of the workmen was laid off till only one man was left, an Englishman, an excellent carpenter and a reliable man. We paid him \$2.00 a day. It fell to me to provide the money. So week after week I started out Monday

morning soliciting. Little by little, funds were collected, and this one man kept at work, till the building was ready for dedication. W. H. Adams, D.D., of Illinois, was secured to be with us on that day, December 7, 1884. Three thousand dollars were needed to meet the claims on the church. The Doctor proved himself a successful general, for such an undertaking. Before the services of the day closed we had in good, reliable subscriptions \$3,400.

The Ladies Aid proved to be most efficient helpers, in all this work. Up to the time of dedication they had paid \$300. On that day they assumed \$400 more.

Soon as the funds for the building were provided for, I started out to collect money for the purchase of a bell, which was accomplished in a short time. The bell weighs 1047 pounds and cost \$245.

The following poem published in the town paper, was written by a man claiming to be a skeptic.

"How glad is sound as it echos around,
'Mongst hills and valleys and dells,
It cheers up the hearts of both young and old
The tones of this Methodist bell.

Rejoice all ye men, that came long ago,
When the town was not ruled so well.
When rowdyism held superior sway,
Then there was no Methodist bell.

But time that changes all things below,
Has changed this city as well;
And a sense and a feeling of tranquil repose,
Pervades at the sound of this bell.

That beautiful spire which is raised so high,
And adorns the structures so well,
Long may you point to the ethereal sky,
To uphold this Methodist bell.

As the groom and his bride through your petals glide
And the organ its harmony swells
When two hearts beat as one
How glad are the tones of the bell.

And when the sad end of this mortal coil
Receives nature's mandate, death's knell,
Tho doleful the sound, yet it is found,
That there's rest at the sound of the bell.

My next charge was Russell, where I remained three years, and these were among the most enjoyable years of my ministry. During the first year, there was raised on the charge, about \$2,000, a considerable part of which was for church improvement. But I recall that we reported for missions nearly three times the amount reported the previous year. A Normal Bible Class was organized in which much interest was shown, and it was very helpful to both teachers and students. Soon after we came to the charge, the daughter of William Farusworth, one of our most useful young lady members, was struck by lightning and instantly killed. She was a most estimable young lady, and her sudden taking off made a deep impression on the community.

In December, 1888, Russell had a fire which destroyed about \$40,000 worth of property.

On our return to Russell for the third year the people gave us a complete surprise. We returned from Conference in the night. There were none of our friends at the station. We thought this was strange. We thought somebody would certainly come to meet us. I told my wife I guessed our coming back was a mistake, as they evidently did not want us. When we reached the house, all was quiet and dark; but as we stepped into the hall, we heard voices and presently, out of the darkness, in the parlor, were greeted with the words, "Blest be the tie that binds." The house was full and a most delightful evening was enjoyed.

Goodland was our next charge. This had previously been a circuit, but this year two points, Lamborn and Muldrow, were taken off, thus reducing the membership forty-nine. A church had been built under

difficulty, it having been blown down when it was nearly completed, and had to be rebuilt. It was dedicated the first Sunday after Conference, by Rev. J. D. Knox. The day was stormy and some who would have given were not there. However, the amount asked for, \$1,000, was raised and the church was dedicated.

The Official Board was organized and also an Epworth League. A revival meeting was held with the assistance of Thomas Muxlow, resulting in eighteen conversions. My record shows there were fourteen received by certificate and ten on probation.

My next charge was Ellis, where I spent three delightful years. Each year the Lord blessed us with a gracious revival. An Epworth League was organized which was a great help to the young people. I have always felt that the best thing I did at Ellis was bringing C. W. Talmadge into the church, and then into the Annual Conference.

I closed my pastorate here with real regret. I believe we did a work there the results of which can be told in eternity alone.

David Harrison was another local preacher who did efficient work in the vicinity of Jewell Center. He says of his work:

"In 1879 a part of the Mankato Circuit was left without a pastor and the Presiding Elder asked me to supply it. I went to find my work. Enterprise, a small sod school house, was five miles from Mankato. The class was small but the house was full every Sunday. A protracted meeting was held, resulting in nineteen conversions. Eighteen united with the church. Mt. Zion Class was twelve miles from town. This was a dugout school house. A heavy rain in the summer caused the roof to fall in. We then went to the timber and made a pulpit and fixed seats under an elm tree, and held S. S. and preaching services there till the school house was built.

In 1881-2 I served the Sweet Home Circuit. There were five preaching places, and I walked the Circuit. The distance of 7-5-5 miles. A good sister said you can not walk the circuit. I said, "If the Lord wants me here I'll stand it all right." In June, a man, not a member of the church, loaned me a horse for the summer. When I rode up to the home of the sister, she said, "Where did you get the horse?" I said, "The Lord sent him." So the Lord will provide.

"The Sweet Home" Church was a sod with a dirt floor. Chalk Mound was a sod church; Porter's Ranch, a stone church with sod roof. Allen appointment a frame school house; The County Line Church was a sod. Most of the people lived in sod houses.

Our home was a frame house fourteen feet square with a small stone kitchen, with a sod roof. We never lacked for anything to eat.

The Harrison circuit, my next charge, was about sixteen miles north of Mankato. At Harrison there was a sod church; at Rubens a school house. Most of the school houses in this country were frame, and many of the dwellings were frame also.

A man came to me on this charge, who was not a member of the church, and said to me, "Come to our school house and hold a revival; there is nothing going on there, but fiddling and dancing, and somebody will be killed." I said to him, "If you will come and keep order, I will come and hold a meeting." I went; the whole community was stirred. One man wanted his children baptized. Said he did not want to name his children as men named their cattle. I went and christened the children and a class was formed.

While on this work a young lady, living ten miles away, was very sick with the white plague. She sent for me to come and baptize her. I got the word about four o'clock. It was a cold spring day, snowing and sleeting. I reached the home at dusk. The family

were not Christians, and did not think it best that she should be baptized; but she called the family in and asked that the baptism be attended to. So it was done. When I went to bid her good-bye, she said to me: "I want you to preach my funeral." In a few weeks after I was called on to perform that sad duty.

Later I served the Bird City circuit. Here I found a Western town sure enough, horse racing, teachers taking their pupils hunting on Saturdays, etc. When I first went to a point nine miles in the country, they told me I should have to take a lunch in my pocket, but I never went hungry.

On this charge I had very long drives. I was once called on to attend a funeral in the winter, sixteen miles away. I went part of the way the day before. When I reached home the next day, I was so cold I could not stand still. The second year the crops failed and nearly all the pastors of the other churches left the country. One sister said, "Brother Harrison, it will be so bad to have no preaching, for we can not support you." I said, "I am not going away, sister; the ravens are not all dead yet." The Lord did provide, and we had a good year.

We built a parsonage the next year. After we were settled in it, some of the rummyes tackled me about the enforcement of prohibition. They said, "You will want money to pay for your parsonage, and we will not give you any." I said to them, the parsonage is finished and we are living in it; and it is paid for, and if any who gave to it are dissatisfied, tell me how much you gave, and he shall have his money. One spoke up and said he wanted his money. I said, "How much did you give?" He said two dollars. I said, "Here is your money." "Oh," said he, "I do not want it. I did not think a preacher had that much." It raised a laugh and they left.

Another wrote of the Bird City pastorate as follows: "At the session of the Northwestern Kansas Conference the spring of 1889, David Harrison was appointed to the Bird City charge, and held it for three years.

On his arrival he found the people quite discouraged, owing to repeated crop failures. Most of the early settlers had proved up on their claims, and gone back to their wives and folks. The county had been organized only three years, and the hard times had made it a life and death struggle for the churches. We had no church property at this point. Two other denominations had been on the field, one owning a church.

With his saw and hatchet, the pastor built a parsonage all alone. It stands today, and is a part of the pleasant home of the pastor. Later the church was bought from the other denomination, which had abandoned the field.

Today Bird City is a strong point, with a good equipment of church property, valued at \$4,000, and paid for.

My next work was St. Francis circuit. This was new work and I had to organize new points. At one place, sixteen miles from St. Francis, people of different churches got together and sent me word that if I would come, they would all stand by me.

They sent a young lady to invite me. I told her I had all the appointments I could fill. She began to weep. Said her father was not a Christian, and if I would preach, she thought he would come. I thought it was of the Lord, so sent an appointment by her. The people made their word good, and the young lady's prayers were answered. Her father accepted Christ.

A lady, a member of the Baptist Church, said to me one day, "Why do not our preachings come like you Methodists do?" "Oh," I said, "they come by water,

and this is a dry country." She came into the church and was a devoted worker. Some one said to her one day, "Why don't you leave this God forsaken country?" "Oh," she replied, "it is not God forsaken as long as Brother Harrison preaches for us."

Within the territory then included in the St. Francis circuit there are now six regular preaching points, and instead of the sod shanties, there are three modern school houses used for church services, and two good churches, worth \$5,000, and paid for.

M. M. STOLZ.

M. M. Stolz came to Kansas from Indiana in 1879. Although not on the ground as early as some others, his work was such that he had ample opportunity for frontier experience.

In 1886 he was appointed Presiding Elder of the Ellsworth District, which included the whole, or a part of, Ellsworth, Russell, Ellis, Rooks, Trugo, Graham, Gove, Sheridan, Logan and Wallace Counties. More than one-half of the territory was unorganized a year ago. There were twenty-nine charges and one hundred and twenty-five preaching places.

He records that at the beginning of his term there was no class organized for one hundred miles west of Wakeeny. At the close there were fifty societies organized and five church buildings, and seven others approaching completion.

On some charges very successful work was done from the beginning. At Bunker Hill F. N. Cox held a very gracious revival. One hundred were converted and eighty-three united with the church. The pastor secured the use of twenty-five acres of land, on which he induced the people to sow wheat, from which \$400 was realized to apply on a new church.

At Hays City J. W. Blundon built a church worth \$3,000, and the Sunday school reached an enrollment of one hundred and fifty.

At Hoxie, a town of 500, though only a year old, a sod church was built, largely through the influence of Brother Haney of the Rock River Conference. At the first Quarterly Meeting three cowboys took possession of the town and amused themselves by shooting at the feet of people to make them dance. One man refused to dance and they shot the sole off of one boot. So he danced rather than lose the sole of the other boot.

The first Quarterly Meeting at Gove City was held in an old sod school house, one end of which had been partitioned off for a chicken house. When the services were under way the chickens began to make their presence known, and the crowing of the cock and the cackling of the hens mingled with sermon and song. The first Quarterly Meeting for the next year was held in a building used as a Court House. During the service people passed through the room to office rooms, looking after homesteads and other business, which was little, if any, less annoying than the crowing of the chickens of the previous year. An empty barrel was used for a pulpit, but they had a good meeting and one was converted. The second Quarterly Meeting was held in a sod school house, with slabs lying on nail kegs for seats. The Presiding Elder remarks: "If the flies in Egypt were any thicker than they were in that room, it was no wonder that Pharo said, 'Let Israel go!'" Owing to failure of crops, church claims were only half met.

During Stolz's second year on the district, G. L. Rarick succeeded in building a church and parsonage at Plainville. A revival followed the dedication of the church, which resulted in the conversion of about one hundred persons. W. A. Saville, who was at Russell for the second year, conducted a revival for several weeks, at which fifty accepted Christ. A. W. J. Best had a most gracious revival at Stockton. The mem-

bership, when the meeting began, was twenty-seven. At the close there were three hundred. The church building was also improved. At Hays City Blundon did good work for Methodism and temperance. Kanapolis and Millbrook each built a neat church. A short time afterward Millbrook was destroyed by a cyclone. Only one house in the town escaped all injury, while the church was a total wreck. The society did not recover from the loss for years. T. J. H. Taggart held a good revival at Oakley, with the assistance of Mahaffa and Ferguson. J. N. Moore was pastor at Ellis. Sixty-five were converted during his pastorate. Colyer was organized a year before with fifteen members; at the close of the year there were fifty. Crops failed and they had only buffalo chips for fuel, but a good revival was held. One hundred and fifty were converted and \$110 was raised for the support of the cause. The parsonage was remodeled and improved.

During this second year there were 1,000 conversions on the district, six churches dedicated, and two parsonages built.

At the close of the third year on the district the Elder reported in part as follows: "Failure of previous years has intensified conditions. There was more suffering than in 1874, the grasshopper year. Preachers worked on the railroads to support their families; and wives kept charges together, reading sermons and visiting. Sometimes they drove thirty miles to meet appointments, then drove home on Monday morning to a cowchip fire. Only God and the preachers themselves know what many endured. One preacher was so destitute of the comforts of life that he had no underclothing, not even a shirt, yet he continued his work. He wore his coat buttoned to the neck and had a string around his neck, to which he attached his white collar. Finally comfortable clothing was received through the W. H. M. S. When it came, the

brother shouted, "Glory to God; now I shall not have to give up my charge." He tells of another family that lived on bread and water for days.

Along with these experiences of destitution there were others more inspiring. If some cowboys shot the soles off men's shoes to make them dance, there were others not so hard to reach. One came to me on the train one day and told of hearing me preach at a certain place, and it had led him to see his folly, and he was then on his way back home to see his mother.

J. E. Langley was appointed to Millbrook, in Graham County, before the county was organized. He started in asking the Lord for one hundred souls. At the close of the year he reported two hundred, and had begun the erection of a church. T. J. H. Taggart built a church at Oakley in 1886, with the aid of a loan of \$250 from the Board of Church Extension and a donation of \$250, and organized four M. E. Sunday Schools. All benevolent apportionments were raised in full. That of church extensions was three times the apportionment. At Wilson W. H. Williams was pastor. Three appointments reported two hundred and sixty-two full members and eighty-three probationers. About a thousand dollars was collected and expended for payment of debts and improvements. Five times the amount asked for missions and three times the amount asked for Freedmen's Aid were raised.

The Elder concludes his report for the term with the statement that at its beginning all the Western part of the district was a wilderness, whole counties being under fence. At its close land was taken up and towns and settlements dotted the prairies.

In the spring of 1897 Stolz was appointed to the Norton District, which covers the northwest portion of the state. He begins his report of the district with the statement that the Norton District, the weakest of the five districts of the Conference, has elements of

strength that when the hot winds cease to blow, and the destructive electric storms are controlled, and the clouds drop their refreshing, will develop into one of the most magnificent agricultural countries in the world. At present it is a buffalo or short grass country.

The year 1897 opened auspiciously and continued so till July. Wheat and corn both promised fine crops. The people were in fine spirits and devised liberal things for their pastors and the benevolences. All went well till one day in July a hot wind blew, which destroyed everything. One brother had three hundred acres of wheat. Only one hundred was worth cutting, and from that he threshed but twenty-nine bushels. Corn that had promised twenty-five to fifty bushels to the acre was so withered and dead that it was unfit for fodder. Many were left without anything except their cows and chickens. The contingent fund of the Missionary Society and the W. H. M. S. was the main dependence.

The labor performed and the privation endured by some had to be witnessed to be appreciated. One brother traveled forty miles and preached three times every other Sunday, taking his dinner with him and eating on the way. He received less than \$100 from the circuit. One who was serving as a supply would leave home without his breakfast, that the family might have more to eat while he was gone.

This devastated country covered Sherman, Cheyenne, Thomas, Rawlins and part of Sheridan and Decatur Counties.

Many pastors wrote the Presiding Elder, "What shall we do?" I was, from experience, able to reply, "Who fed thee last will feed thee still," and He did. Not one left the district because of the hard times.

Gracious revivals were enjoyed in most of the charges. The motto for the district was "a thousand

souls for Christ." Nearly that number were converted or reclaimed. The pastors assisted one another largely. It was thus that the best results were reached.

Owing to the crop failure, the reports for benevolences are small. As a rule pastors have been faithful in presenting the causes, and many of the people have given fully to the measure of their ability. A number of Epworth and Junior Leagues have been organized and are doing good work.

In the spring of '98 Stolz was changed from the Norton to the Salina District, which occupies the southeastern corner of the Conference, and is therefore a more promising territory than the short grass country. However, no part of Western Kansas is exempt from drouth and hot winds, as my experience during June and July of my first year on this district proved. Owing to the failure of crops, there were individuals as little able to meet their financial obligations as any of those in the short grass country. Still a study of statistics will show that the eastern district had a decided advantage over the western. The average pastor's salary in the Norton District was \$331, while the average in the Salina was \$492.

The growth of the work during my term of office on this district was quite encouraging in one respect. The first year the average pastor's salary was \$492; the last year it was \$586. Church property increased \$18,600. Contributions for missions increased \$569. Pastoral support increased during these years \$2,659. That is an average of \$115 for each pastor.

Three things seem to have characterized the pastors of the district which were in a high degree commendable. Harmony among themselves, unity of aim and purpose for the best results, and faithfulness to their tasks and fidelity to the cause. A single misfit grew to such proportions that the Presiding Elder felt impelled to call a committee of investigation. The

committee found conditions such that they felt constrained to suspend the brother for a year. He finally withdrew from the church and resumed the practice of law, which he gave up before entering the ministry. This was especially afflictive to this writer, as that brother was brought into the Conference by him, and had served several years successfully. He finally drifted into another communion and resumed preaching. Not finding the associations congenial, within the past year he returned to the Methodist Church, asked for the restoration of his parchments, has been readmitted to a conference, and is again a Methodist pastor. So that the one slip in the administration of Dr. Stolz in the Salina District has been mended as far as may be. In this fact this writer rejoices.

The fidelity and faithfulness of pastors is attested by the improved conditions on the charges. Good revivals were reported in nearly all of them. Church debts were paid, except in a single charge; pastoral support and benevolent apportionments were generally reported raised in full.

Parsonages and churches were built and largely paid for. This, following years of dearth and crop failure, evidently could not have been done if the people, as well as the preachers, had not been very generally and very largely imbued with devotion and self-sacrifice.

This is the spirit that largely characterizes Kansas people. It is this that has made of Kansas the grand state it is, and which, with the blessing of God, will make of Kansas Methodism the glorious church it is to be.

J. D. BAKER.

I was licensed to preach in the United Brethren Church, at Harland, Smith County, in 1880, and continued to work in that church in Jewell, Republic and Decatur Counties until 1885, when they withdrew

their support from that part of the country. I had taken a homestead, which I could not well afford to leave.

In 1886 Rev. S. A. Green, Presiding Elder of the Norton District, appointed me to the Achilles charge, in Rawlins County, which was a very wild country. There were two classes of people, who were in almost constant strife, and a stranger was looked upon with suspicion. Both parties went armed and were ready to shoot on the slightest provocation. Stock would disappear mysteriously, never to be seen or heard of by the owners. Those were very trying times; but the Lord was with us, and we found friends among all classes.

There was a sod church at Achilles that would accommodate two hundred people. The trustees were Esom Masterson, Harrison Hays and B. F. Morton. Masterson was an exhorter and also the class leader. During the winter of 1886-7, under the blessing of God, we had gracious revivals. At Achilles there were fifty-four conversions and accessions to the church; at Barrettsville there were fifteen; at the Welsh appointment there were fifty-six. I preached at two other points in Sheridan County.

In 1887 I was sent to the Cumberlin charge, in Thomas County. At the Buelah appointment there was almost a constant revival, the Lord adding to the church every Sabbath such as were saved. There were about seventy accessions during the year. There was a sod church here, of which W. W. Armstrong, John Clawson, C. R. McVae, W. A. Scott and Edward Snell were trustees. John Clawson was class leader, and Jennie Scott Sunday school superintendent.

In 1888 I was returned to the Achilles Circuit. We had a good year. There were about thirty additions to the church. There were many antelope in the country and we had some merry times along with the hard-

ship. There were no bridges, and many times we had to ford raging streams to reach our appointments. I remember once my horse drifted quite a way before he was caught by a Mr. Edward Robbins and brought to shore.

In 1889 I was returned to Achilles, but the work had been divided and I had only Achilles and Bassetville; but nothing daunted, I proceeded to take up other points. One was seven miles south of Atwood, where a class of thirty-five was organized, and one four miles east of Old Chardon, where there was a class of twenty-seven members. There were thirty conversions at the other two points. Most of our services were held either in sod houses or dugouts. I remember Brother W. K. Loobourrow came to hold my Quarterly Meeting once, in place of the Presiding Elder. He thought it was pretty hard to get up enthusiasm under such conditions.

In 1890 I was sent to Rexford, where there were four appointments, Rexford, Menlo, Vernon and Gem. I remained here two years. This was a very hard year. Nothing was raised. I received \$87 from the work, but the Lord was with us, and we were not permitted to suffer want. In 1891 crops were much better, but so many were not able to get seed that there was not much more for the preachers than in 1890. These were years when the souls of men and women were tried. All the churches except the Methodist withdrew their ministers from the field. It was by the assistance of the Woman's Home Missionary Society that ours were able to stay.

In 1892 I was returned to Achilles, which I continued to serve till 1897. In 1892 the circuit consisted of Achilles, Bassetville, the Welsh appointment, Bethel, Summit school house, in Decatur County, six miles south of Oberlin, where a class of thirty members was organized, and one at Center school house, where

we organized with thirty-five members. There were revivals at the other points, and seventy-five were received into church fellowship. Thus closed quite a successful year.

In 1893 the circuit was changed. The two points where classes were organized the previous year were placed in another circuit, and in their stead I took up the Fairview school house, where a revival was held in connection with the Summit class, and there were forty-seven conversions.

In 1894 a class of forty-seven was organized at Decatur Center, and there were at the other points forty conversions and accessions to the church.

In 1896 a class of thirty-five was formed north of Bassetville, and another of twenty-seven at the Vickers school house, in the southwest township of Decatur County. Fifty-two persons were received into church fellowship at the other points on the circuit.

In 1897, on account of my wife's health, I did not take regular work, but continued to preach at different places as opportunity offered. This year M. M. Stolz succeeded E. W. Allen on the district.

In 1898 L. O. Housel was appointed to the Norton District. J. W. Bates was appointed to the Dresden charge, which he resigned to take an appointment in the eastern part of the Conference. The Presiding Elder then appointed me to the Dresden charge, which I served this and the following year. The charge consisted of five appointments, viz.: Dresden, Jackson, Summit, McGraw and Shibbolith. At this last point we built a neat church building, and during the pastorate received seventy into the church. The trustees of the new church were J. Amlin, J. W. Tibbles, Fred Bundy, Perry Ashcroft and H. Winchell. Fred Bundy was the class leader, and J. Amlin the Sunday school superintendent.

I again served the Achilles circuit during 1901 and 1902. A class of thirty members was organized at Pleasantville. James Purvis was appointed leader, and Isaac Lyons and Sarah Purvis were stewards.

Lest a detailed report should be longer than the editor shall care to publish, I will simply give a summary for the remaining thirteen years of my active work. I may say, however, that for three years of this time, from 1909 to 1912, I so nearly lost my sight that I was unable to take work. There are, therefore, but ten years to be accounted for. During that time I served seven charges for one or more years, and organized three new classes with a total membership of sixty-nine, and received into the church at other points one hundred and seventy-six. One league of fifty members was organized.

It would have been pleasant to have had Conference relation during these years, but before I decided to ask admission to Conference I had reached an age when, in the judgment of the Conference, it was not wise to admit men. I have therefore been content to work as a supply, if only I might be privileged to preach Christ to a lost world. So I have no complaint to make. The Lord has been with me and wonderfully blessed my labors, and now, at three score and ten, I am sweetly trusting Jesus as one strong to deliver and mighty to save. I only hope I may be able to hold up the cross of Christ till He shall say: "It is enough, come up higher."

The Editor—I find in going over Brother Baker's reports that he has served for twenty-six years as a supply. In that time he has organized eleven new classes, with a total membership of two hundred and eighty-one. He has received into organized societies seven hundred and sixty-nine, making a total of one thousand and fifty received into the church. This is a remarkable report, and especially so when we con-

sider the meager salaries he has received in view of this service.

This writer moves that he be granted unconditional membership in the Conference, and that he be placed on the retired list.

CHAPTER III.

THE ORGANIZATION OF THE CONFERENCE.

When the Kansas-Nebraska Conference was organized, in 1856, it was supposed that settlements would never extend beyond the sixth principal meridian, if indeed they should ever reach that far; but the desire to possess themselves of the broad acres which the government offered as a gift, and thus to hold in their own name a home, influenced people to press farther and farther westward, until, in 1880, the extreme western counties in the state had been entered. At that time, or shortly afterward, county organization had been effected in every part of the state. As a matter of course, Methodism kept pace with the westward march of the settlers, and there are pastoral charges older than the county organizations.

The cities and churches that were able to entertain the conference were all in the eastern portion of the state, thus western men felt themselves at a disadvantage. Those who received the least support had to travel farthest to the seat of the conference. This was felt so keenly that western men soon began to agitate the division of the conference. This agitation finally came to a head in the conference of 1880, when on the second day of the session a resolution was passed instructing the delegates to the General Conference to ask it to empower the Kansas Conference to divide at any time during the coming quadrennium, if it should seem desirable to do so.

The men of the west were anxious for the division, and on the organization of the Kansas Conference of 1882, among other committees, one was raised on the division of the conference. This committee consisted

of W. E. Wilson, E. H. Fleisher, C. L. Shackelford, W. H. Zimmerman, I. McDowell, W. H. Underwood, William Jones and James Lawrence. This committee, later in the session, reported favoring the division.

Fearing that some of the western men who might not be in favor of the division would feel that the men of the east had set the west off in an arbitrary manner, the writer made a motion that an informal vote be taken, the two sections voting separately. This was accordingly done, and it was found that eighty-four favored and twenty-five opposed the division. It was then ordered that this be declared the vote of the Conference.

The western men would have been glad if the division line had been one tier of counties farther east, but owing to the wording of the motion passed by the General Conference, Bishop Warren, the Presiding Bishop, gave as his decision that if the division was made, it would have to be on the sixth principal meridian. The situation was accepted with reserve and some misgivings, but with an earnest desire to make the best of the conditions which they could not mend. Since the eastern portion of the state now constitutes one Conference, the territory of the state would be more equally divided if the contention of the western men had been conceded. Indeed, it would be a gracious thing if the Kansas Conference would even yet consent to that division. But the Northwest has grown and prospered till it is now quite able to maintain itself in the territory it has.

The names "Kansas" and "Northwest Kansas" were given to the two Conferences by the vote of the Kansas Conference before the division. The Northwest Conference as constituted by this vote consisted of three Presiding Elders' districts, comprising sixty-eight pastoral charges, forty-five of which were served

by the Conference members, and twenty-eight by supplies.

The Northwest Kansas Conference met for its first session in Beloit, March 15, 1883. Bishop W. L. Harris of New York opened the session with devotional services, including the Sacrament of the Lord's Supper, in which he was assisted by the Presiding Elders, J. H. Lockwood, A. N. See and H. G. Breed. The roll was called and thirty-eight members answered to their names. The first secretary of the Conference was R. A. Hoffman, and the first Conference treasurer, L. K. Morton. Twenty-five standing committees were then appointed.

The reports of the Presiding Elders were read on the first and second days of the session. J. H. Lockwood was the Presiding Elder of the Beloit District, H. G. Breed presided over the Kirwin District, while A. N. See looked after the Salina District. Unfortunately, their reports do not appear in the minutes of the first session of the Conference. The same districts, with the same Presiding Elders, were continued the second year.

Of special interest was the action taken by the Conference at its first session in reference to the founding of an educational institution of high grade in Western Kansas. A special committee was appointed, consisting of R. A. Carruthers, R. A. Hoffman, J. J. Antrim, D. D. Campbell, H. G. Miller and F. D. Baker, to look into the matter. In their report they state: "Whereas, the growing necessities of the West are such as to require, at an early day, the location of an institution of high grade somewhere within its limits, and feeling assured that necessity will be supplied from some source, and believing it to be the duty of the Methodist Episcopal Church to accept the situation, we recommend—

(1) The location of such an institution. (2) That this Conference appoint a board of trustees to secure a charter for that purpose. (3) That this board including, viz.: J. H. Lockwood, R. A. Carruthers, H. H. Sudendorf, Martin Mohler. (4) That this Conference empower this Board of Trustees to entertain proposals of nine persons, five ministers and four laymen, posals for the location of the institution."

W. H. Sweet, the President of Baker University, had been present at the first session of the Conference and had presented the cause of Baker University, and the regular Committee on Education had recommended in their report that during the next year the Conference continue to give their support to Baker University.

The action of this first session of the Northwest Kansas Conference in reference to tobacco is interesting. In 1872 the Kansas Conference had passed a set of strong resolutions in regard to tobacco, in which they state: "The use of tobacco hinders ministerial and Christian usefulness, is inconsistent with purity of heart, is a violation of Bible teaching and of the general rule forbidding 'needless self-indulgence,' and they therefore resolved that: (1) That our ministry and layity so indulging be admonished to cease the evil practice. (2) That all seeking admission into the Conference be requested to abstain from its use," while in a third resolution they state: "We will preach against its use as against other sins." Ten years later, 1882, a resolution was passed requiring all candidates for admission to the Conference to swear total abstinence from its use for all time to come.

The new Conference, at its first session, declared itself regarding tobacco in the following manner: "(1) That we politely request our ministers and members to abstain from its use. (2) That we deplore this habit in some of the members of the Conference and

urge an effort at reformation. (3) That we will require all candidates for admission and ordination to be free from this habit, and to pledge total abstinence in the future. (4) That the Presiding Elders do not employ a man who uses it. (5) That we request the Bishops not to transfer to this Conference any one who will not agree to abstain from its use."

Later in the session another resolution was adopted requesting the Presiding Bishops not to appoint to the office of Presiding Elder any one addicted to the use of tobacco. The Conference was determined to live up to its rule, and when it was discovered that a brother whose ordination had been sanctioned was a user of tobacco, the motion was promptly reconsidered and he was required to pledge that he would quit its use. The Presiding Elders were also instructed to report at the next session of the Conference whether any who had previously pledged to abstain had resumed its use.

G. W. Grabe of the Southern Illinois and A. W. White of the Lexington Conference were received by transfer. S. L. Semans, B. F. Hewlett, W. H. Williams, G. H. Woodward, J. W. Manners, James Flowers, G. L. Rarick and E. C. Cary were admitted on trial. John A. Bull, A. J. McRacken, John Medcraft, E. G. Cary and Hartwell Mitchell were ordained deacons, and Reuben Bisbee, J. C. Walker, O. N. Maxson and W. S. Morrison were ordained elders, March 19, 1883.

A Conference Missionary Society was organized by the election of officers as follows: L. F. Tuttle, president; John Pittinger, vice president; H. G. Miller, secretary; L. V. Morton, treasurer; J. Antrim, J. A. Stayt and G. W. Grabe, managers.

A committee consisting of one preacher and one layman from each Presiding Elder's district was ap-

pointed to draft a constitution and by-laws for a Conference Preachers' Aid Society.

A resolution was passed commending the W. F. M. S. and recommending the holding of an anniversary during the session of the Annual Conference. The report of a special committee was adopted recommending: (1) That an institution of learning be located. (2) That a board of nine trustees be appointed, consisting of five ministers and four laymen, to secure a charter and to entertain proposals for the locating of the institution.

A committee was appointed to organize an Educational Society and to report at the next session of the Conference. The committee named for the organization of a Preachers' Aid Society was M. M. Stolz, C. Eberhardt, C. L. Shackelford, Henry Casey, J. Boicourt and J. W. McIntyre. Question 30, what are the claims on the Conference fund, was answered none. Salina was fixed as the seat of the next Conference.

CHAPTER IV.

THE CONFERENCE SESSIONS.

1884-1918.

The Conference met in its second session in Salina March 19, 1884. Bishop S. M. Merrill was the presiding Bishop. The Bishop led the devotional service and, with the assistance of the Presiding Elders, administered the Sacrament. To the roll call fifty members and probationers responded. R. A. Hoffman was elected by acclamation as secretary, while C. W. Caseley, W. A. Saville, J. C. Dana, M. M. Stolz and J. C. Walker were selected as assistants. L. V. Morton was again elected treasurer. The usual standing committees were nominated and elected; also a special committee on Conference boundaries. The last named committee submitted a report on the third day of the Conference which was of the nature of a protest against the division line that had been fixed. They asked that a commission of five be appointed to meet a like commission from the Kansas Conference; and if that Conference would not consent to this, that the General Conference be petitioned to fix the line on the fourth range line east of the sixth principal meridian; if this could not be done, that the line be lifted and the Conference be restored as it was before the division was projected. Against this last proposition M. M. Stolz presented a minority report, protesting against obliterating the division line. However, it all passed and nothing came of the action. It is simply recited here to show the dissatisfaction caused by the fixing of the line where it is.

It may not be out of place to show here the relative strength of the four Conferences. One will readily see the grounds on which the men of the Northwest based their demands for a readjustment of the line.

STATISTICS OF THE FOUR CONFERENCES.

	Kans.	S. Kans.	S. W. Kans.	N. W. Kans.	Total
Probationers	1983	2172	1664	963	6782
Members	13351	12293	7678	5990	39313
Local Preachers	142	139	81	62	424
Churches	140	134	63	49	386
Value	\$408,350	\$305,886	\$187,425	\$67,802	\$979,469
Parsonages	75	70	44	37	226
Value	\$69,653	\$51,490	\$28,750	\$20,865	\$170,758
Sunday Schools	185	168	105	128	596
Officers and Teachers.	1980	1710	1128	1099	5917
Scholars	14712	12602	8404	6850	42508

For present status of Kansas Methodism see Appendix.

None were received by transfer at this session. W. H. Doner, A. M. Morse, A. Pharo and C. P. Stayton were admitted on trial. A. W. White, E. Goodrich and W. J. Meredith were ordained deacons, and C. W. Caseley, W. R. Leigh, W. R. Allen, M. J. Bailey and J. Pittinger were ordained elders.

Rev. J. H. Lockwood was chosen delegate to the General Conference, and R. A. Caruthers alternate. The Lay Conference elected C. E. Falkner delegate, and J. S. Goodwin alternate. The claims on the Conference fund were \$498. These were paid in full.

Dr. Fry dismissed with the benediction.

The third Annual Conference session was held at Clyde, March 26, 1885, Bishop Ninde presiding. He conducted devotional services and administered the Sacrament, the Presiding Elders assisting. R. A. Hoffman was elected secretary.

The assistant secretaries were C. W. Caseley, W. A. Saville, M. M. Stolz, J. C. Walker and O. N. Max-

son. S. A. Green was elected treasurer. E. P. Michener, George Nulton, M. S. McCoy, J. F. Dey and W. A. Matson were transferred into the Conference. J. M. Ryan, H. M. Mayo, D. W. Burt, W. C. Littell, A. Crumley, D. A. Allen and J. P. Smith were admitted on trial. S. L. Semans, B. F. Hewlett, J. W. Manner, G. L. Rarick, J. W. Edgar and Alfred Crumly were ordained deacons, and J. A. Bull and M. S. McCoy were ordained elders. J. W. Scott and H. G. Miller were granted the superannuated relation. A. T. Riley was transferred to the Kansas Conference. N. A. Walker was received on credentials from the United Brethren Church.

The claims on the Conference fund were \$261. Paid Conference claimants, \$330. Balance in hand, \$93.

Northwest Kansas Conference met in its fourth annual session at Kirwin Thursday, March 25, 1886. Bishop J. M. Walden led devotional services and administered the Sacrament, the Elders assisting. Fifty members and nine probationers responded to roll call.

C. W. Caseley, W. A. Saville, M. M. Stolz, F. D. Baker, J. A. Bull, J. C. Walker, O. N. Maxon and W. J. Meredith were assistant secretaries.

L. V. Morton was chosen treasurer. O. J. McFadden, A. W. J. Best, E. W. L. Elder, W. M. Sedore and C. K. Loofbourrow were received by transfer, and Alfred Crumly, J. B. Oring, J. W. Edgar and L. A. Dugger were admitted on trial.

Isaac Kurtz, W. C. Littell, D. W. Burt, John Horton and Allen Enyart were ordained Deacons, and E. Goodrich, W. J. Meredith, W. L. Cannon and George W. Winterbourne were ordained Elders on March 28, 1886. John Pittinger was transferred to the New Jersey Conference, and J. A. Antrim withdrew.

The claims on the Conference fund were \$450; of this sum \$270 only was paid. The total benevolences were \$2,592.

The Conference met in its fifth annual session in Ellsworth March 24, 1887. Bishop Andrews opened the session in the usual manner. The secretaries of the last Conference were re-elected, except W. T. Robinson was chosen recording secretary in place of W. A. Saville. J. W. Presby, S. R. Ferguson, L. O. Housel, Aaron Schyler, W. H. Sweet, I. S. Hall and W. W. Mahaffie were received by transfer, and A. J. Markley, G. H. Cheney, C. J. English, T. J. H. Taggart, W. W. Stocking, S. B. Lucas, W. F. Swahlen and A. M. Lott were received on trial. F. L. Tuttle transferred to Southern California and C. P. Staton to Puget Sound Conference. J. M. Ryan, H. M. Mayo, D. A. Allen, J. P. Smith and F. N. Cox were ordained Deacons, and S. L. Semans, B. F. Hewlett, W. H. Williams, G. H. Woodward, J. W. Manners, James Flowers, G. L. Rarick and H. E. Pickle were ordained Elders, March 27, 1887. I. G. Morrill and J. W. Scott were located at their own request.

The claims on the Conference were \$500. Received on these was \$444; total benevolences, \$5,533. R. A. Caruthers and E. S. Arrington were granted the superannuated relation.

On March 21, 1888, the Conference convened in its sixth annual session in Salina. Bishop Thomas Bowman conducted a devotional service, after which he, with the assistance of the Presiding Elder, administered the Holy Communion. Fifty-eight members and eight probationers answered roll call. The Conference proceeded to the election of assistant secretaries. C. W. Caseley and M. S. McCoy were chosen. J. C. Walker was elected statistical secretary, who nominated as his assistants A. W. J. Best, W. L. Cannon, B. W. Hollen, W. J. Meredith and T. J. H. Taggart. They were elected. F. D. Baker and O. N. Maxson were chosen financial secretaries, and L. V. Morton treasurer.

Standing committees were elected on the nomination

of the Presiding Elders. F. N. Moore, Job Infram and G. M. Glick were received by transfer, and H. S. Plummer, F. N. Cox, G. W. Morly, J. F. Johnson, Joseph Baker, G. L. Tennant, J. H. Kuhn and D. McGurk were admitted on trial.

J. W. Blundon was ordained Elder, and L. A. Dugger, F. C. York, A. J. Markly, B. F. Harper, G. W. Morly, Isaac Booth and J. N. Shepherd were ordained Deacons. B. F. Hewlett, J. W. Presby and D. W. Burt were removed by transfer. J. A. Stayton withdrew. J. F. Ekey and J. B. Orwig were located at their own request.

M. M. Stolz and J. H. Lockwood were chosen delegates to the General Conference, and C. L. Shackelford and H. G. Breed were elected as alternates. A. P. Collins and C. D. Jones were chosen by the Lay Electoral Conference as delegates, and J. C. Postlethwait and J. P. Woods as reserves.

The seventh session of the Conference convened in Jewell City March 27, 1889. Bishop John H. Vincent was in charge and conducted devotions, reading I Timothy, first chapter. Mayor McClung made an address of welcome, which was responded to by F. D. Baker.

Fifty-nine members and eighteen probationers responded to the roll call. The assistant secretaries were C. W. Caseley and W. J. Meredith. O. N. Maxson was statistical, and J. C. Dana recording secretary.

The transfers into the Conference were J. L. King, W. R. Pierce and E. H. Bailiff. J. F. Johnson, G. W. Morley, G. L. Tennant, H. S. Plummer, F. N. Cox, W. E. Jenkins, J. P. Allen, G. P. Miller and William Nash were admitted. C. J. English, T. J. H. Taggart, S. B. Lucas, A. M. Scott, W. E. Day, A. Ellis, W. W. Armstrong and James M. Bell were ordained Deacons, and J. M. Ryan, D. A. Allen, H. M. Mayo, J. P. Smith and W. C. Littell were ordained Elders. A. W. J. Best, D. D. Campbell, G. W. Grabe, G. W. Wood and W. H.

Williams were removed by transfer. Job Ingram withdrew.

A committee on Conference boundary was appointed to confer with a similar committee from the Southwest Kansas Conference in reference to the boundary line between the two Conferences and requested to seek such an adjustment as will divide the territory equally between the Conferences.

A resolution was also passed protesting against gate fees at Chautauqua Assemblies on the Sabbath.

The total benevolent collections were \$4,398. The claims on the Conference were \$436, which were paid.

The eighth session of the Conference met in Minneapolis, Kansas, March 26, 1890. Bishop Foss was in charge. E. W. Allen conducted a devotional service; after which the Holy Communion was administered by the Bishop and others whom he invited to assist.

Those chosen assistant secretaries were A. D. Bickhardt, W. R. Pierce, O. N. Maxson and W. J. Meredith. F. D. Baker was elected treasurer.

The Presiding Elders nominated the standing committees and they were elected. A draft for \$630 was ordered on the book concern, and one for \$30 on the chartered fund.

L. O. Housel was appointed to report for the local papers, W. K. Loofbourrow to solicit for the Methodist Review, and S. L. Semans to solicit for the Gospel in All Lands. Attention was called to the fact that R. A. Caruthers had died within the past year. J. H. Lockwood and M. M. Stolz were chosen delegates to the Ecumenical Conference. Stolz declined in favor of Dr. Schuyler, and on motion he was elected. Prof. F. A. Cook and J. C. Posselethwait were chosen Lay delegates.

The Conference voted on equal Lay representation

in the General Conference. One favored it and sixty-five voted against it.

Action was taken looking to the organization of a Conference Epworth League. One hundred dollars was voted to the Children's Home at York, Nebraska. C. W. Caseley was transferred to the Missouri Conference, C. J. English to Des Moines, S. R. Ferguson to the Upper Iowa, M. S. McCoy, Central Illinois; O. J. McFadden, Southern California. D. G. Murray came into the Conference from the Illinois, and B. T. Stauber from Missouri. F. C. Lookwood, G. W. Wheat, C. M. C. Thompson, B. F. Rogers and J. F. Clark were admitted on trial. Isaac Kurtz, J. G. H. Armitstead, J. W. Edgar, L. A. Dugger, C. V. Penn and G. M. Glick were ordained Elders. G. W. Wheat, C. P. Colegrove, J. H. Kuhn, D. McGurk and Joseph Baker were ordained Deacons. E. S. Arrington and L. V. Morton were retired.

The claims of retired preachers on the Conference fund amounted to \$1,225; only \$931 was in hand to meet it. The aggregate of Conference collection was \$5,804.

March 25, 1891, was the time set for the meeting of the Conference in its ninth session, in the City of Norton, but owing to a blinding snowstorm which fell on the night of the 23d, and following, blocking the roads completely, the train which should have brought the Bishop and many members of Conference on Tuesday night did not arrive until Saturday afternoon. Those who had reached the seat of Conference on time assembled at the time appointed. The Bishop not being present, E. W. Allen was chosen president pro tempore. J. C. Dana conducted a devotional service, the roll was called and forty members and nine probationers responded. Secretaries were elected and the hours fixed for meeting and adjourning.

The chairman not being disposed to take up the

regular minute business, as there was a possibility that the Bishop might arrive in a short time, the most of the first day was devoted to the consideration of the constitution of an Itinerants' Club, which was submitted by this writer, and which was found under Appendix K in this volume. Two things were accomplished by that constitution which have proven permanent. First, it put an end to slipshod, oral Conference examinations. Second, it called into existence a permanent record of grades, and originated an office, viz., a registrar, and assigned to him a duty which the Conference never has found occasion to abandon. That Conference record of grades provided for in 1891, during that snow blockade, is perhaps the oldest record in the church East or West. On the second day after the journal of the previous day was approved, Rev. James Boicourt conducted a love feast which was a feast indeed. Following this, Dr. Earl Cranston delivered an excellent address in the interest of the book concern.

On the third day the standing committees were called, reports were presented, discussed and adopted.

On the fourth day disciplinary questions were called and Conference business was proceeded with, as far as possible, in the absence of the Bishop. After he arrived, on Saturday at 6 p. m., an evening session was held and such business transacted as was necessary to prepare for the ordination service of the Sabbath. G. W. Hood was received by transfer from the Arkansas Conference. Joseph Adams, J. W. Blundon, R. A. Quinn, M. O. Moyer, J. M. Allen and L. F. Gonldin were admitted on trial.

J. P. Allen, G. L. Tennant, G. P. Miller, W. E. Jenkins, J. F. Johnson, F. N. Cox, William Nash and G. W. Morley were admitted into full connection and to Deacons' orders. G. H. Cheney, T. J. H. Taggart, S. B. Lucas, A. M. Lott and A. J. Markley were or-

dained Elders. J. N. Moore was transferred to Arkansas, W. J. Meredith to Des Moines, G. M. Glick to Colorado, D. G. Murray to Illinois, and G. W. Morley to Missouri. E. S. Arrington and L. V. Morton were granted the superannuated relation.

The total for ministerial support was \$484.94. Total Conference claimants was \$805, which was met in full. Aggregate of benevolence, \$4,500.

Bishop H. W. Warren held the tenth session of the Conference, which met at Concordia, March 23, 1892. Brother Hoffman having served the Conference as secretary very efficiently since its organization, declined re-election, and H. M. Mayo was chosen and was continued in the office till he transferred out of the Conference.

C. V. Penn, W. L. Cannon, T. J. H. Taggart and J. C. Dana were assistant secretaries, and F. D. Baker treasurer.

W. A. Spencer of the Church Extension Society, J. C. W. Cox of the Sunday School Union and Tract Society, C. C. McCabe of the Missionary Society, R. S. Storrs of the American Bible Society, and M. C. B. Mason of the Freedmen's Aid Society were present and addressed the Conference. W. P. Stow spoke in reference to the publishing interests of the church. A resolution of respect for Dr. St. James Fry was adopted. Dr. S. A. Keen conducted Pentecostal services, which were greatly appreciated.

The General Conference was memorialized to restore the time limit. W. H. Sweet and M. M. Stolz were chosen delegates to the General Conference, and E. W. Allen and B. T. Stauber were the reserves. The Lay Conference elected J. C. Postlethwait and E. W. Voorhis delegates, and T. B. Carpenter and J. M. Bell reserves. It also passed a resolution favoring equal Lay representation with the ministers. O. N. Maxson was transferred to the Des Moines Conference, J. P.

Smith to Indian Mission, W. R. Leigh to Kansas, G. W. Tennant to Northwestern Iowa, W. H. Mahaffe to Puget Sound, James Boicourt to Kansas, and W. T. Robinson to Columbia River.

The Conference voted thanks to R. A. Hoffman for efficient services as secretary for past ten years. The claims on the Conference fund were \$1,100. Paid on the same, \$1,068. Aggregate of benevolent collections was \$5,757.

The next, eleventh, session met at Belleville, March 22, 1893, and was presided over by Bishop J. F. Hurst. Fifty-seven members and five probationers answered to roll call. J. A. Bull led the devotional service and the Bishop took charge of the Communion. T. J. H. Taggart and W. L. Cannon were chosen assistant secretaries, and J. C. Dana, J. W. Adams, W. E. Jenkins, A. M. Lott, L. O. Housel, L. A. Dugger, B. F. Rogers, J. P. Allen, C. V. Penn, E. E. Goodrich and H. H. Sheldon were the statistical secretaries; F. D. Baker, treasurer.

The standing committees were chosen. S. G. Dearborn visited the Conference. H. H. Sheldon, E. E. Damon, J. H. Laird, H. H. Bowen, M. L. Keer, M. J. Mumford, W. H. Haupt, C. W. Talmadge, J. H. Hoff, E. M. Evans, A. L. Hazlett, W. O. Allen and J. A. Clinger were admitted on trial. J. F. Clark, J. W. Adams and J. W. Blundon, F. A. Smith, J. A. Clinger, A. L. Hazlett, F. C. Lockwood, J. H. Laird and J. E. Brown were ordained Deacons. J. P. Allen, W. E. Jenkins, J. F. Johnson, William Nash and F. N. Cox were ordained Elders. Aggregate of benevolence, \$6,894. Claims on Conference fund, \$1,123. The total amount was disbursed.

The twelfth session convened at Goodland, March 28, 1894. Fifty-six full members and fourteen probationers were present the first morning session. This was the first session of Conference ever held so far

west in the state. The accommodations were in a measure primitive, but the minister and visitors were well provided for, and the hospitality of the people was greatly enjoyed. W. F. Mallien was the Bishop in charge, and by his kindly Christian spirit and gracious bearing greatly endeared himself to all.

The Conference was opened in the usual manner and secretaries and treasurers were elected. Dr. S. A. Keen was with us again, and his services were greatly blessed. Dr. J. B. Young, editor of the Central Christian Advocate, was present and addressed the Conference, as did Dr. Earl Cranston also.

Dr. B. T. Vincent spoke in the interest of the Iliff School of Theology. Chaplain C. C. McCabe represented World Wide Missions. The Conference trustees were instructed to incorporate the Conference. C. E. Line from Southeastern Indiana Conference, C. A. Stevenson of Colorado, W. T. Cummings of Arkansas, and E. L. Hutchins of West Nebraska were received by transfer. J. C. Horn of Missouri and R. H. McDade of Rock River Conference were readmitted. J. V. Morris, a local Elder of the Protestant Methodist Church, was received on his credentials. J. V. Morris, John Hogan, F. A. Colwell, C. A. Davis, E. E. Gunckel, J. N. Clark, G. B. Warren, James Kerr, J. W. McPeck and C. E. Trueblood were admitted on trial. L. M. Johnson and John Johnson, local deacons, were ordained elders. J. C. Dana was placed in the retired relation. The aggregate of benevolent collections was \$6,508. The claim of the Conference fund was \$956. A resolution was passed naming April 20th as a day of prayer for 40,000 conversions in Kansas this year.

On April 3, 1895, the Conference convened in its thirteenth session, in the Methodist Church in Lincoln, Kansas, at 9 o'clock a. m. Bishop D. A. Goodsell of San Francisco, California, was in charge. He announced Hymn 798, "And Are We Yet Alive and

See Each Other's Face," after which he read a scripture lesson from the fortieth chapter of Isaiah and the second chapter of Ephesians. Then, assisted by his cabinet, he proceeded to the administration of the Sacrament of the Lord's Supper. H. M. Mayo was elected secretary. Fifty-eight members and twenty probationers answered to their names. Transfers to the Conference were announced as follows: Warren Applebee, from Vermont, and Wiley T. Selby, from Oklahoma. T. J. H. Taggart, A. J. Markley and R. A. Hoffman were chosen assistant secretaries, W. R. Allen statistician, P. Smith treasurer. A. B. Leonard was present and represented the Missionary Society. Lewis Curtis spoke for the Book Concern. A statistical session was called for the afternoon, over which A. N. See presided, and to which J. R. VanPeit of Denver was introduced and spoke of the Iliff School of Theology.

A grade of seventy on a scale of one hundred was set as the minimum that would be accepted in the Conference studies. President E. W. Mueller of the Kansas Wesleyan was present and addressed the Conference.

The Conference requested the Bishops to hold their fall meeting at Salina. Dr. H. A. Gobin of DePauw University was present and spoke. W. S. Vandervort, located from the West Virginia Conference, was readmitted. S. C. Elwell, W. B. Keeley, J. W. Snapp and O. F. Jones were admitted on trial. F. L. Tempelin, C. W. Talmadge, W. C. Jordan, W. H. Haupt and N. W. Beauchamp were ordained Deacons. J. F. Clark was ordained Elder. F. C. Lockwood was transferred to the Rock River Conference, J. M. Ryan to Kansas, C. V. Penn to Southern Kansas, E. B. L. Elder to Alabama, H. H. Sheldon to Southern Kansas, D. A. Allen and A. D. Beckhart to Des Moines, and E. M. Evans to Oklahoma.

The retired preachers are E. S. Arrington, L. V. Morton, W. A. Matson, H. Dalton, B. W. Hollen, J. C. Dana and B. F. Rogers. The aggregate benevolent collection was \$4,470. The claims on the Conference fund was \$1,006, which was paid.

On April 1, 1896, the Conference met in the Methodist Episcopal Church in Salina, Kansas, at 9 o'clock, for its fourteenth session. Bishop E. G. Andrews read from Philippians 3d and Hebrew 9th and 10 chapters, and announced Hymn 211, "When I Survey the Wondrous Cross," after which a very impressive sacramental service was held.

Brother Mayo having transferred to Colorado, T. J. H. Taggart was elected secretary by acclamation. He nominated as his assistants A. L. Hazlett, W. L. Cannon and R. A. Hoffman. J. C. Walker was chosen statistical secretary, and P. Smith treasurer. A committee was appointed on Bethany Hospital. A draft was ordered on the Chartered fund for \$22, and on the Book Concern for \$727. Don W. Nichols, missionary to Central China, was introduced. The Bishops were requested to change the time of the meeting of the Conference from spring to fall, and if it is inexpedient to do that, that the time of meeting be not later than the last week in March. The report submitted by the committee on the American Bible Society is worthy of wider circulation.

"Whereas, the American Bible Society, during the seventy-nine years of its existence, has made a total issue of 59,955,558 volumes of the Word of God, to all nations and in many languages, 1,581,128 volumes having been made during the year closing May 1895; and, Whereas, the Methodist Church recognizes that this Society is a very potent factor in helping fulfill the command, 'Go ye into all the world and preach my Gospel to every creature,' therefore, Resolved, that we will at least devote one service to this cause, and take

one collection in each congregation during the year. Second, that we will recognize the efficiency of J. H. Lockwood, state superintendent of the Society. We will welcome him to our pulpits, and recommend that the Bishop reappoint him to the office."

The aggregate of the benevolences were \$4,314. The claim on the Conference fund was \$1,185, which amount was disbursed.

Bishop C. C. McCabe presided over the fifteenth session of the Conference, which was held at Beloit, March 24, 1897. He had visited the Conference so many times as secretary of the Board of Church Extension, and of the Missionary Society, that the members felt better acquainted with him than with any other Bishop who had ever presided over us; and he was so universally loved that it is no disparity toward others to say that McCabe was especially welcomed among us.

The Conference was opened in the usual manner. T. J. H. Taggart was re-elected secretary, A. L. Haslett and J. P. Allen were assistants, J. N. Clark was statistician, and P. Smith treasurer. Dr. W. A. Spencer spoke in the interest of the Church Extension Society. W. H. H. Rees represented the Freedmen's Aid Society. Rev. Dr. McKaig conducted Pentecostal service, to the profit and delight of the Conference. There were two came into the Conference by transfer, A. L. Norfleet, from St. Louis, and J. C. Helmick, from the Oklahoma Conference. E. V. Allen, J. W. Bates, W. E. Scott, W. W. Hurlbut, H. O. Holter and H. J. Lorenz were admitted on trial.

J. W. Snapp, M. O. Moyer and M. J. Mumford were ordained Deacons. W. B. Keeley and W. O. Allen were admitted, having been ordained previously. C. W. Talmadge, F. L. Templin, J. H. Laird and W. S. Vandervort were ordained Elders. C. M. C. Thompson, W. T. Selby, W. E. Scott, F. N. Willis and W. L.

Strange, having been ordained previously, were admitted. W. R. Pierce was transferred to the Genesee Conference, G. W. Winterburn and E. E. Lamon to Idaho, C. H. Stevenson to Northern Minnesota, J. V. Morris to Central Tennessee. N. A. Walker and L. V. Morton died. W. H. Haupt and T. A. Windsor withdrew. S. A. Green, R. Bisbee, E. R. Zimmerman, B. F. Rogers and I. S. Hall were added to the retired list.

The benevolent collections amounted to \$5,150. The claims on the Conference fund were \$3,500; amount to be applied on same, \$934. Equal representation carried, 67 to 69.

The sixteenth session of the Conference met at Minneapolis on the 23d of March, 1898, and was opened at 9 a. m. with a devotional service, led by J. C. Helmick.

Bishop Cranston was in charge. He introduced the sacramental service by reading the fifty-first chapter of Isaiah. T. J. H. Taggart was re-elected secretary, as he was also for the next year. The assistants were J. P. Allen and F. N. Willis. J. N. Clark was statistical secretary, and P. Smith was treasurer.

H. C. Jennings of the Book Concern, and J. L. Hurlburt, secretary of the Sunday School Union, were present and addressed the Conference. Two transfers were announced, H. A. Cleveland, from the Minnesota Conference, and J. A. Monroe of the Oklahoma. J. M. Serton, R. E. Dunham and J. J. Ramsey were admitted on trial. O. F. Jones, S. C. Elwell and W. A. McWright were discontinued. W. E. Green, W. E. Cox, T. H. James, A. E. Smith and E. M. Evans were ordained Deacons. James Kerr and F. N. Willis, who had been previously ordained, were admitted. B. F. Rogers, C. E. Trueblood, E. E. Gunckel, J. N. Clark, M. L. Kerr, C. Davis, A. L. Hazlett and J. M. Allen were ordained Elders. C. E. Line transferred to Minnesota, J. W. Edgar to Idaho, W. A. Saville to Holston,

J. H. Summer and W. B. Keeley located, and G. W. Rich withdrew.

J. A. Bull and W. H. Sweet, having completed the six years on the Beloit and Salina Districts, each received from his district, through the Bishop, a gold watch as a token of appreciation. Aggregate benevolent collection, \$7,123. Claims on Conference fund, \$3,950. Paid on these bills, \$1,118.

Bishop J. N. Fitzgerald presided over the seventeenth session of the Conference at Downs, Kansas, March 22, 1899. He announced Hymn 821, and after it was sung called on E. W. Allen to lead in prayer. He then read the twelfth chapter of Isaiah and the second chapter of I. Timothy. Then, assisted by the Presiding Elders, administered the Holy Communion.

The secretary called the roll. Sixty-six members and eight probationers responded. E. L. Getty made an address of welcome. The assistants were re-elected. G. B. Warren was chosen statistician, and P. Smith treasurer.

The Presiding Elders nominated a committee on temperance and prohibition. The published program of the Conference was adopted. J. W. Martindale was introduced and addressed the Conference in the interest of the Church Extension Board. An afternoon session was ordered, and the Bishop appointed E. P. Michener to preside.

C. M. Stuart of Garrett Biblical Institute was introduced and addressed the Conference. Orders were drawn on the Chartered fund and Book Concern for \$22 and \$470, respectively.

The following were transferred into the Conference: Grey Amhart, from the Ohio; D. McGurk, from South America; G. W. Morley, Missouri; C. A. Falgren, from St. Louis, and F. Perry, from Missouri. H. M. Templin, W. D. Schermerhorn, J. A. Arnett, H. A. McKiddy, J. N. See, W. O. Woolover, R. E. Dimond,

N. S. Ragel and H. A. Manker were admitted on trial. H. O. Holter, J. W. Bates, W. W. Hurlbut, W. E. Scott and Frank Perry were elected to full membership. Holter and Bates were ordained Deacons.

At 9 o'clock on March 14, 1900, Bishop H. W. Warren called, at Concordia, the eighteenth session of the Northwest Kansas Annual Conference and read II Timothy, fourth chapter, and announced the 798th hymn. After singing, the Bishop led in prayer. As Brother Taggart, the secretary of the last Conference, had served a district and was therefore a member of the cabinet, F. N. Willis was chosen secretary. H. O. Holter and W. D. Schermerhorn were assistants, W. K. Loofbourrow statistician, and W. L. Cannon treasurer. Seventy-two members and fifteen probationers were present. An address of welcome was delivered by Hon. John Stewart and was responded to by the Bishop.

Dr. Bushnell, pastor of the Presbyterian Church, and Rev. McMann, pastor of the Baptist Church, were introduced. An afternoon session was ordered and the Bishop appointed W. H. Sweet to preside.

The Conference ordered that all benevolences be reported. P. Smith, having surrendered his parchments, was permitted to withdraw from the church. On motion of Dr. Edwin Locke, the Conference voted to join the other Kansas Conferences in requesting the Book Committee to move the Book Depository and Central Christian Advocate from St. Louis to Kansas City, Mo.

Drafts were ordered on the Chartered fund and Book Concern for \$22 and \$418, respectively. Dr. Schell, secretary of the Epworth League, conducted the devotional service the morning of the third day. Dr. J. B. Young, editor of the Central Advocate, addressed the Conference. C. H. St. John, an Elder in the Kansas Conference of the Methodist Protestant

Church, was admitted into the Conference. Prof. Briggs of the Iliff School of Theology represented that institution.

A. B. Leonard spoke on the "Missionary Society." H. P. Mann was readmitted on a certificate of location from the Austin Conference and was granted the superannuated relation. C. W. Wynant was transferred from the Southern Illinois Conference.

W. W. Dews, F. P. Raby, A. N. Smith, I. L. Clark, Grant Mann, L. B. Tremain, C. W. Stevens, J. M. Smith, D. Reese, L. A. McKeever, U. S. Brown and B. F. Hutchins were admitted on trial. E. V. Allen, R. E. Dunham and J. M. Sexton were ordained Deacons. F. H. G. Perry had been admitted previously. W. C. Jordan, M. J. Mumford, W. E. Green, W. E. Cox, T. H. James, F. N. Willis, J. A. Monroe, James Kerr and F. A. Colwell were ordained Elders.

G. W. Rich surrendered his parchments. B. T. Stauber and T. J. H. Taggart were the delegates to the General Conference, and L. O. Housel and I. McDowell were the reserves. W. C. Winslow and E. L. Getty were chosen Lay delegates, and L. H. Thompson was a reserve. Brother Dana brought the greetings of G. H. Breed, a charter member of the Conference. The aggregate of benevolent collections was \$11,341. The claims on the Conference fund were \$4,000. Paid on these, \$1,300.

Those who will take the trouble to review and compare the benevolences as reported in these pages will find abundant reasons for encouragements, that as the work increases, the means and facilities for accomplishing it shall not fail.

The session of 1901 met in Ellsworth, April 3d. Bishop John M. Walden presiding. Rev. S. E. Dunham of Ohio led the devotional service. Fifty-nine members and fifteen probationers were present. Fred N. Willis was chosen secretary, who held the secretary-

ship five years. C. W. Wynant was chosen statistical secretary, and W. L. Cannon treasurer, each of whom was retained in his office till 1906.

Rev. J. R. Tracy, pastor of the Presbyterian Church, delivered an address of welcome, which was responded to by the Bishop. At the close of the first session, the Bishop, assisted by the Presiding Elders and W. H. Sweet, F. N. Cox, B. T. Stanber and W. R. Allen, administered the Lord's Supper.

A session of the Conference was ordered on the afternoon of the second day to hear the missionary sermon delivered by A. N. See. The Bishop appointed W. R. Allen to preside.

The Conference took action protesting against the celebration of our national holiday in a manner that endangers property and life, and recommending that it be celebrated in a patriotic and Christian manner, and in the interest of temperance.

W. J. Meredith was transferred from the Des Moines Conference, Samuel Barber from the St. Louis, C. H. Muse from the Indiana, A. J. Good from the Iowa, and J. D. Shelton from the Oklahoma.

C. M. Snyder, E. H. Tannehill, A. J. Morton, W. C. Brayeman, A. C. Northrop, A. L. Semans, C. H. Cowman and M. G. Terry were admitted on trial.

R. E. Diamond, H. A. Mauker, J. M. Allen and C. A. Falgren were discontinued.

J. A. Arnett, W. D. Schermerhorn, H. D. Washburn and D. E. French were ordained Deacons.

J. W. Bates, H. O. Holler, W. E. Scott and S. Barber were ordained Elders.

J. A. Monroe transferred to Southern Kansas, E. H. Fleisher to Des Moines, W. S. Vandervor to Oklahoma, J. P. Allen to Kansas, A. L. Hazlett to Colorado, and A. L. Norfleet to Illinois Conference.

E. R. Zimmerman and E. S. Arrington had died.

W. T. Selby withdrew.

G. H. Woodward and E. P. Michener retired.

The session of 1902 met in Osborne, April 2d. Bishop W. F. Mallaliew presided. Hon. W. W. Parsons, mayor of the city, was introduced and delivered an address of welcome, which was responded to by the Bishop.

C. B. Spencer of the Central Christian Advocate, L. H. Murlin, president of Baker University, and W. E. O'Kane, manager of the Kausal City Depository; S. E. Betts, superintendent of Bethany Hospital, and R. A. Hoffman, representative of the Society for the Friendless, addressed the Conference. Dr. Neeley spoke concerning men's work for men.

On motion of B. T. Stauber, a communication was addressed to the President in reference to abhorrent diseases growing out of the immorality of officers and soldiers, in some of our foreign possessions, and requesting that he exercise his authority to put a stop to this shame, by prohibitory orders, with severe penalties for their violation.

J. D. Harris was transferred from the Georgia Conference.

J. A. Templin, S. F. Graham, J. O. Barton, J. S. Davis, Oscar Gessell, L. M. Alexander, H. Fleisher, J. B. Gilmore, H. W. Wolfe and W. T. Allison were admitted on trial.

N. S. Ragle, F. P. Raby, W. S. Brown, L. B. Tremain, H. H. Bowen, H. J. Lorenz, C. W. Stevens, W. M. Dews and A. N. Smith were ordained Deacons.

R. E. Dunham, J. M. Sexton, C. H. Muse and A. H. Shelton were ordained Elders.

J. A. Arnett was transferred to Missouri.

E. W. Allen, R. B. Beaty and W. E. Jenkins retired.

Total conference collections were \$13,168.

Claims on Conference fund, \$1,800; paid on same, \$805.

Bishop C. D. Foss held the twenty-first session of

the Conference in the city of Stockton, April 2, 1903. Seventy-five members and sixteen probationers answered to roll call. Judge C. W. Smith made an address of welcome, to which the Bishop responded on behalf of the Conference.

A. P. George, field secretary of the Sunday School Union; W. E. Gross, representing the Book Concern; S. E. Betts of Bethany Hospital, and E. A. Fredenhagen, of the Society for the Friendless were present and addressed the Conference.

H. D. Fisher made an address in the interest of temperance.

The Board of Bishops were requested to hold the Conference session in the month of March.

H. M. Templin was transferred in the Conference from the Newark.

S. B. Wardrip was readmitted on a certificate from the Kentucky Conference.

W. C. Brayman, C. H. Cowman, B. T. Hutchins, A. J. Morton, A. C. Northrop, J. N. See, A. L. Semans, E. H. Tannehill, M. G. Terry and C. M. Snyder were ordained Deacons.

W. O. Allen was transferred to Oklahoma, J. O. Osman to Missouri, J. D. Harris to Arkansas, H. M. Templin to Newark and, W. T. Allison to Oklahoma.

J. T. Shackelford, W. R. Allen, G. H. Cheney, M. L. Kerr, and G. M. Glick retired.

W. C. Brayman, C. H. Cowman, B. F. Hutchins, A. J. Morton, A. C. Northrop, J. N. See, C. M. Snyder, A. L. Semans, E. H. Tannenhill and M. G. Terry were ordained Deacons. N. W. Beauchamp was ordained an Elder.

Total benevolences were \$9,299. Claims on Conference fund, \$1,780; the whole of which was paid.

March 31, 1904, the Conference convened in its twenty-second session in the city of Salina. Bishop John W. Hamilton presiding. The Bishop with the

assistance of the Presiding Elders, and the pastor of the church, administered the Sacrament.

Seventy-seven members and twelve probationers were present.

S. H. Pye, Dr. T. C. Iliff, C. B. Spencer, E. A. Fredenhagen, W. E. O'Kane, G. M. Burnett, of West Wisconsin Conference, R. V. Malony, Kansas Conference. Miss Doeblcr, deaconess, C. C. Woods, of the S. W. Kansas, and M. E. Goodrich, of the West Virginia Conference were introduced.

A. P. George, J. A. Davis and F. C. Fay, a committee on Conference boundary from the Southwest Kansas Conference, were also introduced; and A. N. See, F. L. Templin and C. W. Talmadge were appointed to confer with the above committee.

The Conference ordered that pastors report all benevolent collections, the amount paid on the Kansas Wesleyan debt, and the net increase in membership.

The term of office of three Presiding Elders closed at this time, and each received a token of appreciation from the District. J. H. Lockwood, a purse from the Beloit District, by C. W. Wynant, L. O. Housel, a purse from Norton, by J. M. Miller, and M. M. Stolz, a gold headed cane, by the Bishop, from Salina District.

The Conference passed a resolution requesting Congress to submit a constitutional amendment prohibiting poligamy in the States and Territories of the United States.

Seven ballots were necessary before delegates were chosen to the General Conference. L. O. Housel was elected on the third ballot, and T. J. H. Taggart on the seventh. W. R. Allen and J. H. Lockwood were the alternates. T. W. Roach and F. D. Kemble were lay delegates and W. W. Walker and Maurice Brown, alternates. The General Conference was memorialized

to devise a connectional plan for the better support of retired preachers.

J. C. Dana, H. H. Bowen, W. R. Allen, F. L. Tempelin and L. B. Tremain were named a committee to gather historical matter. J. O. Borton, Harry Fleisher, Oscar Gessell, J. B. Gilmore, L. M. Alexander, H. W. Wolfe, B. D. Brooks, L. A. McKeever and J. R. Thompson were ordained Deacons, and U. S. Brown, W. M. Dews, H. J. Lorenz, F. P. Raby, N. S. Ragel, A. N. Smith, C. W. Stevens and L. B. Tremain were ordained Elders by John W. Hamilton, on April 4, 1904. The claims on the Conference were \$2,425, all of which was met.

The twenty-third session of the Conference was held in Smith Center, April 5 to 10, 1905. Bishop I. W. Joice assisted by the Presiding Elders and the pastor of the charge, administered the Sacrament of the Lords' Supper, after which Conference was called to order, and the roll was called. Sixty-eight members and twelve probationers responded.

Dr. H. C. Jennings, J. T. McFarland and E. M. Randall were introduced. Dr. E. S. Dunham and Prof. Miller were invited to conduct Pentacostal services. An afternoon session was ordered and W. H. Sweet was appointed to preside. S. E. Betts, superintendent Old People's Home, addressed the Conference. J. S. Schuler and W. K. Harris, of the Virginia Conference, W. W. Hurlburt of the W. Wisconsin, J. M. Eldridge of the Upper Iowa, M. F. Loomis of the Michigan, D. W. Nichols, of Missouri, F. N. Stelson of S. Kansas, C. H. Seidel of Wisconsin, W. E. Uncapher of W. Nebraska, and A. C. Koser of the Rock River Conference were received by transfer. J. H. Lockwood was granted the Supernumerary relation. M. M. Stolz was granted the superannuated relation. Wilkie Clock, superintendent of Bethany Hospital, spoke in its interest. J. L. King on behalf of the pastors of

the Concordia District, presented T. J. H. Taggart, the retiring Presiding Elder, a gold watch and a purse. C. W. Wynant was appointed to preach the Missionary sermon and W. D. Schermerhorn alternate. A. C. F. Schmidt, D. E. French, W. A. Phillippe, J. S. Davis, G. H. Christenbury, I. L. McKean, W. A. Pierce, J. J. Mickey, W. S. Harper and J. A. Templin, were ordained Deacons. W. D. Schermerhorn, C. H. Cowman, E. H. Tannehill, W. C. Brayman, M. G. Terry, Errol V. Allen, H. C. Seidell, H. M. Templin, H. H. Bowen were ordained Elders by Bishop I. W. Joice in Smith Center on Sunday, April 9, 1905.

A committee consisting of H. H. Bowen, T. J. H. Taggart, W. D. Schermerhorn, R. S. Ruthledge and C. C. Wood was appointed to formulate rules of order for the government of the Conference session, and submit them to the Conference at its next session. E. H. Bailiff and T. H. James had died.

The total benevolences were \$17,107. \$2,499 were received and disbursed to Conference claimants. G. W. Morley, B. F. Rogers, J. W. Blundon and J. C. Walker were placed in the retired list.

The session of 1906 met in Jewell City, March 14th. Bishop Spellmyer was in charge. After the devotional services, the Sacrament of the Lord's Supper was administered by the Bishop, assisted by the cabinet and pastor of the church, W. H. Neil.

U. S. Brown was elected secretary on the nomination of F. D. Baker, L. A. McKeever, H. O. Holter and C. W. Stevens were chosen assistants, R. E. Dunham was chosen Statistician and W. L. Cannon, Treasurer.

Seventy-five members and ten probationers were present. The Committee on Rules reported and the report was adopted. J. W. Berry welcomed the Conference, to which the Bishop responded. A column was ordered to be added to the statistical tables for

the debt of the college. H. H. Bowen was appointed to preach the Conference Missionary Sermon. H. J. Lorenz was appointed alternate, W. H. Neil of the Illinois Conference, J. F. Dennis of the Kansas, J. W. Snapp of the S. Kansas, and F. C. Johnson of the St. Louis Conference were received by transfer. A. W. Dorsey, J. H. Craven, R. J. Myers, W. W. Herrington, B. F. Davis, G. Johnson, L. C. Hicks and W. A. Armstrong were admitted on trial. T. J. Nixson, J. A. Green, J. T. Wilkes, W. H. Holland were ordained Deacons. L. M. Alexander, H. Fleisher, B. D. Brooks, R. S. Ruthledge, L. A. McKeever, C. M. Snyder, A. J. Morton, J. B. Gilmore and H. W. Wolfe were ordained Elders. F. N. Willis was transferred to the U. Iowa Conference, G. H. Christenbury to Holston, C. W. Talmadge to Kansas, L. W. Kemp to S. W. Kansas, W. D. Schermerhorn to S. India, W. M. Sedore was retired.

Total benevolences were \$15,761. Claims on Conference fund, \$4,000. Paid on this, \$2,957.

The 25th session of the Conference met in Norton, March 13, 1907. L. B. Wilson was the Bishop in charge. Secretary Brown and his several assistants were re-elected.

Eighty members and nine probationers were present. T. J. H. Taggart was elected Treasurer. Drafts were ordered on the Chartered Fund and the Book Concern for \$22 and \$1,029 respectively. E. M. Randall, Secretary of the Epworth League, and F. H. Sheets, Assistant Secretary of the Foreign Missionary Society, addressed the Conference. The Lord's Supper was administered at the opening of the second day. C. M. Boswell, of the Home Missions Society, and M. S. Hughes, representing education, Freedmens' Aid and Sunday Schools, were introduced. J. L. McLaughlin of Omaha, Nebraska, representing the Book Concern, addressed the Conference. F. L. Hart spoke

on Church Insurance. At the request of the Bishop, C. B. Spencer addressed the Conference, in the interest of San Francisco Methodism.

A collection amounting to \$120 was taken to purchase a horse for the use of the Kansas City Training School. Transfers were announced as follows:

Oscar Gessell from Nebraska, J. R. Thomas, Central Tenn., E. Turrentine from St. Louis, W. A. Van Gundy from S. W. Kansas, W. J. Ward from Wisconsin, J. A. Arnett and P. Evans from S. Kansas.

L. E. Cook, C. C. Jordan, L. E. Laybourne, J. A. Planty, C. E. Tinker, W. R. Pierce, W. C. Harris and M. R. Starbuck were admitted on trial.

W. C. Henslee, O. A. Darnell and W. H. Hampton were ordained Deacons, I. L. McKean, W. A. Pierce, J. J. Mickey, W. S. Harper, J. A. Templin, J. N. See and O. Gessell were ordained Elders.

B. F. Davis was transferred to Kansas, W. H. Holland to Missouri, A. A. Newman to Holston, A. C. F. Schmidt to Kansas, R. H. McDade to Philadelphia, J. S. Davis to W. Nebraska, J. A. Arnett to Oklahoma, J. M. Eldredge to Colorado. George Nulton has died. A. B. Conwell and I. McDowell were retired.

Total benevolence, \$20,194. \$3,348 disbursed to retired men.

Bishop Warren was in charge of the 26th session of the Conference held in Salina in 1908. It met at 8:30 o'clock, March 25th. S. A. Chappell conducted the devotional service, after which the Bishop read a scripture lesson and announced hymn 560, and then proceeded to administer the Sacrament with the assistance of the cabinet. L. A. McKeever was elected secretary on the nomination of B. T. Stauber, H. H. Bowen, H. O. Holter and C. W. Stevens were assistants and R. E. Dunham was Statistical Secretary. T. J. H. Taggart, Treasurer.

A resolution welcoming Bishop Warren to our Conference for the third time was passed. C. W. Wy-nant, W. J. Meredith and J. L. King were delegates to General Conference, F. D. Baker and W. L. Cannon reserves. C. G. Morrison, G. W. Stober and C. E. Jewell were the lay delegates, and W. L. Nesmith, W. W. Walker and L. J. Willetts were reserves.

The Laymen's Association organized and adopted a Constitution to be known as the Laymen's Association of the Northwest Kansas Conference of the Methodist Episcopal Church. W. T. Roach was elected president.

There were received by transfer: W. T. Cummius from Idaho, W. T. Carter, New England; J. B. Carder, Oklahoma; S. A. Chappell, N. W. Nebraska; J. K. Hunter, S. Illinois; L. E. Rockwell, S. California; J. H. Kuhn and J. A. Kipple, Kansas; A. N. Smith, Colorado; L. Steere, N. Indiana; A. W. James, W. Nebraska; E. C. Rath, C. W. Moorman, C. M. Corrie, H. P. Basquin and A. W. Dick were received on trial. H. W. Dorsey and J. R. Thompson were ordained Deacons. A. L. Semans, T. J. Nixson, J. A. Green, J. T. Wilkes were ordained Elders.

W. W. Herrington was transferred to the Kansas Conference, J. A. Shular to the S. Kansas, W. A. Phillippe to Illinois, G. M. Burnett to W. Nebraska, S. B. Wardrip to Kentucky, W. W. Hurlbut to California, C. C. Woods to S. California, J. B. Carder to Kansas.

The total benevolences were \$21,934. The claims on the Conference fund was \$4,000. Paid on the same, \$3,724.

Bishop E. H. Hughes presided over the 27th session of Conference at Belleville, March 25, 1909. The session was opened in the usual manner. Mr. J. C. Dale made an address of welcome to which the Bishop responded.

The first assistant secretary of the last Conference, H. H. Bowen, called the roll to which seventy-nine members and twelve probationers responded.

Dr. S. O. Benton, of the New England Southern Conference representing the Foreign Missions, J. W. Van Cleve of the Illinois Conference, representing the Board of Conference Claimants, J. F. St. Clair of the Des Moines Conference, representing Bethany Hospital, and R. P. Smith, President of the Kansas Wesleyan University were introduced.

H. H. Bowen was elected secretary, W. E. Scott, C. W. Stevens and E. V. Allen were assistants, R. E. Dunham, statistical secretary, N. S. Raegle, treasurer. On the motion of W. H. Sweet, Dr. R. P. Smith of the Montana Conference, was invited to transfer to this Conference.

Drafts were drawn on the Book Concern and Chartered Fund for \$1,147 and \$22 respectively.

A resolution was passed endorsing the movement to raise the \$300,000 for the African Jubilee Fund and pledging the co-operation of the Conference. A resolution was passed approving the action of the last General Conference in its endorsement of the Interdenominational Laymen's Missionary Movement, and requesting District Superintendent to have representative laymen appointed in each charge, to serve on the District Laymen's Committee. A committee was appointed to ascertain whether the Conference is properly incorporated.

The following were received by transfer: R. P. Smith from Montana, A. D. Rice, Nebraska; G. W. Martin, Oklahoma; C. Baker, St. Louis; S. Barber, Austin; B. F. Thomas, S. Kansas; E. F. Sitterly, S. W. Kansas; J. Morton, Miller, Idaho; D. S. Alexander, St. Louis; J. O. Borton, S. Kansas; C. W. Talmadge, Kansas, C. W. Muir, Missouri, and C. A. Fisher, S. Illinois Conference. J. H. Summer was re-admitted.

M. E. Davis was received on credentials from the Friend's church. G. Johnson, J. A. Plantz, C. E. Tinker, L. E. Cook and M. R. Starbuck were ordained Deacons.

O. A. Darnell and E. F. Sitterly were ordained Elders. W. M. Dews was transferred to the Puget Sound Conference. W. T. Cummins to the St. Louis, R. S. Rutledge and R. J. Myers to the Southwest Kansas, T. J. H. Taggart to the Okl., L. A. McKeever to the S. Kansas, W. C. Brayman to the Nevada, F. P. Raby to Oklahoma, W. C. Harris to N. W. Indiana.

J. C. Helmick, F. N. Cox, G. W. Hood and J. A. Bull retired. A collection was taken for the benefit of J. C. Helmick amounting to \$505. The total Benevolent collections were \$26,617. Claims on Conference Fund, \$4,000. Received on these, \$3,947.

The next, 28th session, met at Plainville, over which W. F. McDowell presided. It was opened as usual with the Sacrament administered by the Bishop and cabinet.

Bowen was re-elected secretary. Scott, Stevens and E. V. Allen were the assistant secretaries. G. L. Rarick was statistical secretary and N. S. Ragel was treasurer.

Rev. L. W. Mickey of Plainville made the welcome address, to which the Bishop made response. Attree Smith and F. R. Harding were transferred from the Detroit Conference, C. R. Wade from Missouri, H. P. Randall and G. T. Renner from the S. W. Kansas, J. F. Johnson, J. M. Newton, F. W. Stafford and E. L. Hutchins from the Kansas, G. C. Fort from N. W. Iowa, and J. B. Sites from N. W. Indiana. V. V. Whittitt, W. F. Hoyt, C. Kolsky, O. M. Freeman, F. L. Courter, F. G. Medley were received on trial. E. C. Rath, Clair Moorman, H. P. Basquin, A. W. Dick, C. A. Fisher, C. N. Reed, J. H. Craven and W. E. Caldwell were ordained Deacons. W. C. Henslee and R. R. Hard-

ing were ordained Elders. Clark Baker was transferred to Missouri Conference. W. T. Carter to Maine, H. O. Holter and A. C. Koser to Kansas, C. M. C. Thompson to Oklahoma, W. A. Armstrong to California, C. W. Moorman to S. Illinois, D. S. Alexander to Kansas, C. W. Muir to Nebraska, W. H. Hampton to Oregon. J. C. Helmick, C. W. Wynant, G. H. Woodward and H. Dalton had died. R. E. Dunham withdrew from the ministry and membership of the church. W. S. Harper withdrew from the ministry. Total benevolent collections were \$28,140. Claims on Conference fund, \$4,000. Paid, \$4,429. B. O. Peterson, representing Foreign Missions. W. C. Barclay representing Sunday Schools. J. A. Motter representing Bethany Hospital. T. J. Ream, Superintendent of Topeka District and representing the Home for the Aged to be located at Topeka, were introduced. L. O. Housel, W. H. Neil, and M. J. Munford were appointed to confer with Dr. Ream. W. J. Meredith reported his work as Sunday school missionary.

A. N. See and Reuben Bisbee were retired, and W. C. Littell was made effective. Miss Ella Watson, representing the W. F. M. S.; Miss Eva Rigg, representing the Kansas City National Training School, and S. H. Kirkbride, representing the American Bible Society, were introduced and represented these several interests.

The twenty-ninth Conference, of 1911, was pleasantly entertained at Hays, and the reports made at the close show that all the work of the church had been faithfully cared for, and successfully performed. Dr. A. B. Leonard, secretary of the Board of Foreign Missions, was present and assisted with the Sacrament. This was his last visit to the Conference and was enjoyed, as all his previous visits had been.

C. W. Stevens was elected secretary, and was continued in the office three years. G. L. Rarick was

chosen Statistical Secretary, and N. S. Ragle treasurer. J. T. McFarland, editor of the Sunday school publications; Clarence T. Wilson, of the Church Temperance Society; Thomas Nicholson, Secretary of the Board of Education; H. F. Ralls, president of Iliff School of Theology, and S. C. Bronson of Garrett Biblical Institute, were introduced. Devotionals were conducted the second day by Dr. J. F. Harimon.

Drafts were ordered on the Book Concern for \$1,568, and the Chartered fund for \$25. The deaths of W. A. Matson and J. T. Wilkes were announced. W. D. Schermerhorn of Hyderabad, India, was introduced. J. A. Motter, superintendent of Bethany Hospital; J. F. Harmon, representing the Book Committee, and M. C. B. Mason of the Freedmens Aid Society addressed the Conference.

T. W. Roach, president of the Laymen's Association, addressed the Conference. G. W. Martin offered a resolution in reference to Methodist students in state institutions. D. C. Beltz of Alabama Conference; W. K. Stahnaker, St. John's River; C. A. Sullivan, R. M. Brown, N. Jones and G. R. Hall of Southern Illinois; W. L. Fry, C. B. Allen and W. W. Hurlbut of California; J. E. Wilson, Northwestern Indiana; E. Bridwell and W. W. Hendrickson of St. Louis; J. V. Watson, Oklahoma, and O. M. Misel of Eastern Ohio were received by transfer. B. F. Rhodes was readmitted. M. D. Ross, C. E. Hall, R. E. Morgan, W. B. Read, N. W. Clark, A. C. Henslee, L. C. Cutler and F. Lathrop were admitted on trial. J. E. M. Chambers, J. R. Creamer, G. C. Casselman, A. L. Carlton, L. H. Griffin, F. Lathrope, O. M. Freedman and C. C. Jordan were ordained Deacons. F. L. Templin was transferred to the Southwestern Kansas Conference, C. B. Allen to California, F. C. Johnson to Colorado, and D. Onstott to Kentucky. A. H. Shelton was located. H. P. Randall and P. Evans were located at their own

request. B. F. Rhodes' parchments were restored and he was granted the retired relation. J. T. Bates, because of membership in an Illinois Conference and of service as a supply, was reinstated and was retired. W. L. Cannon and J. F. Clark were granted the retired relation.

The aggregate of the benevolent collections was \$21,176. The claims on the Conference fund were \$5,039, which sum was disbursed and approved by the Conference. Collections were taken at Conference and reported by the secretary as follows:

For Tithing Evangelist	\$20
For Temperance Society	40
For Evangelistic Services	67
For Janitor	14
For Bros. Muxlow, Brown and Gruver.....	282
For Conference Claimants	59
For W. H. M. S.....	26
Total	\$508

J. L. Nuelson presided at the thirtieth session of the Conference, held at Salina, March 20, 1912.

The Sacrament of the Lord's Supper was administered by the Bishop and district superintendents, L. O. Housel and W. J. Meredith, and the pastor, G. C. Fort, after which the Bishop addressed the Conference. G. L. Rarick was re-elected statistical secretary, and N. S. Ragle treasurer. T. C. Iliff of the Colorado Conference, J. W. Summerville and H. C. Jennings of the Book Concern were introduced. The session of the first day adjourned with the benediction by C. B. Spence. An assessment of twenty-five cents for each hundred dollars salary for the publishing of the minutes was voted on each pastor.

A committee was appointed to equalize the carfare of pastors attending the Conference. Dr. R. J. Cook, book editor, was introduced. M. F. Loomis, R. P. Smithe and J. W. Snapp were chosen delegates to the

General Conference. U. S. Brown and J. W. Bates were reserve delegates. W. A. Matson, Harry Gray and C. Eberhardt were the Lay delegates; C. G. Morrison, M. A. Alexander and J. C. Ellis were the reserves. H. J. Lorenz, D. H. Stafford and M. E. Pearson were chosen trustees of Bethany Hospital. G. Johnson, J. W. Bates and C. E. Rarick were elected trustees of the Home for the Aged. L. L. Brannon, of the Arkansas Conference; J. D. Harris, Central Tennessee; A. S. Hale, Cincinnati; C. E. Wood and F. C. Brown, Southern Illinois; A. H. Christensen, Wisconsin; J. A. Westerman, Missouri; C. M. Brown, Oklahoma; W. H. Smith, Northwestern Iowa, and F. C. Johnson, of the Colorado Conference, were received by transfer. L. Monro, P. R. Harbold, D. O. Gunckle, F. L. Munson, C. J. Semans, W. W. Strite, W. Glazier, R. F. Pruitt, C. H. J. King, W. C. Green, A. Bryans, C. R. Flowers, Thomas Muxlow, J. E. Brown and H. R. Golden were admitted on trial. K. M. Freeman, W. E. Caldwell, L. C. Cutter and A. Bryans were ordained Deacons. H. P. Basquin, C. A. Tinker, G. Johnson, L. E. Cook, E. Bridwell and A. W. Dick were ordained Elders. J. D. Harris was transferred to the Arkansas Conference; R. N. Jones and M. J. Mumford, Southern Illinois; J. H. Summer, Southern Kansas; W. H. Dresh, Cincinnati; J. H. Craven, Northern Nebraska; C. C. Jordan, Northern Indiana; J. V. Watson, Colorado; J. B. Gilmor, E. V. Allen and G. W. Stafford, Kansas; H. H. Bowen, St. John's River; J. J. Mickey, Oregon; B. F. Thomas, Northwestern Iowa, and W. H. Neil, to Iowa Conference. S. L. Semans and H. P. Mann had died. J. M. Sexton was located. W. K. Stalnaker was permitted to withdraw under complaints. F. N. Cox was granted the retired relation.

The trustees of the Kansas Wesleyan University were authorized to sign a note of \$25,000 for the en-

dowment of the university, said note to draw four per cent interest and to run for twenty-five years. All moneys coming in for the educational collection over six thousand dollars is to be applied to the payment of the principal of the note.

J. C. Rupenthal was elected chairman of the Lay Conference, and C. F. McAdams secretary.

The Lay Conference instructed its delegates to oppose any change in the discipline on the amusement question. They requested that provision be made for Lay representation in the annual Conference, and committed themselves to the Harvard plan of Conference entertainment.

The thirty-first session of the Conference met in Goodland, March 26, 1913. Bishop F. M. Bristol, who was to have charge, was delayed in reaching the seat of Conference, and on motion of Morton Miller, W. H. Sweet was elected chairman.

Evangelist C. F. Barret conducted devotional service, and the Conference organized by electing C. W. Stevens secretary, G. L. Rarick statistician, and E. C. Rath treasurer. P. J. Maveety was introduced and spoke in the interest of the Freedmen Aid Society.

At 10:20 the Bishop took the chair and, with the assistance of the district superintendents, administered the Sacrament of the Lord's Supper.

Drafts were drawn on the Chartered fund for \$30, on the Book Concern for \$2,070, and on the Board of Conference Claimants for \$150. Drs. Cissel and Kimball of the Kansas Conference were introduced. U. S. Brown's term on the Ellsworth District having expired, he was presented a gold watch. M. F. Loomis received a Bible from the Colby District. His term had not expired.

The district superintendents were instructed to secure the appointment of a committee on church his-

tory in each Quarterly Conference, and to insist that historical data be gathered from each charge. W. L. Fry and J. A. Templin were appointed directors in the Historical Society. G. R. Hall was appointed to preach the missionary sermon, and D. B. Magee alternate.

The Preachers' Aid Society was requested to revise their charter and constitution, so their trustees might hold an endowment fund of bequests and donations, the net interest of which is to be paid annually to the Conference Board of Stewards for distribution to Conference claimants.

The following transfers were announced: A. G. Bennett, from Nebraska; T. M. Brimlow, Indiana; G. A. Gibson, Colorado; T. E. Hoon, Illinois; C. W. Ivey, M. B. VanLeer and G. Waggoner, Southern Illinois; M. L. Wickman, Oklahoma; F. L. Provan, Eastern Maine. Thomans Muxlow was received on credentials from the M. E. Church South. G. Winters, F. B. Cunningham, J. C. Dussair, L. C. Cobb, F. L. Farley and W. H. Zook were admitted on trial.

C. E. Hall and F. L. Courter were ordained Deacons.

J. E. M. Chambers, G. C. Casselman, T. E. Hoon, E. C. Rath and C. M. Reed were ordained Elders.

Samuel Barber, H. P. Basquin and J. R. Creamer were transferred to the Kansas Conference; F. C. Brown, R. M. Brown, J. H. Sutton and A. Bryans, to the Southern Kansas; C. M. Corie and F. C. Lathrope, to Illinois; G. C. Fort, to New York; E. P. R. Harbold and E. Turrentine, Missouri; F. R. Harding, Northwestern Wisconsin, and D. C. Betz, to Alabama. G. H. Cheney, J. A. Bull and J. E. Brown had died.

The Preachers' Aid Society reported assets:

Mortgage Loans	\$3,546.00
Personal Notes not due.....	5,137.00
Personal Notes due	878.00
Cash in Bank Permanent Fund	233.00

Total\$9,794.00

BENEFACTORY FUND.

Cash Interest	\$ 73.83
Interest due on notes.....	449.97
Interest due on mortgages	212.97

Total\$ 736.77

Members who have given notes	65
Members paid in full	46

Total membership	111
The Total Disciplinary Benevolence	\$29,944.00
Claims on Conference Funds	7,270.00

The Laymen's Association recommended that as soon as practicable laymen be given a place in the business sessions of the annual Conference. They also suggested that more attention be given to the reading of the discipline from the pulpit, and that Chapter 9, pertaining to Sunday Schools, be read by the superintendent or some one appointed by him twice a year.

The thirty-second session. Mankato was the seat of the Conference of 1914. W. O. Shepard was the presiding Bishop. The session was opened with the Sacrament as usual, but instead of proceeding to the organization at once, a memorial service was conducted by Attree Smith, who had been appointed chairman of the Committee on Memoirs a year before.

Memoirs were read of Rev. G. A. Gibson, B. F. Rhodes, Isiah McDowell, J. T. Shackelford, Mrs. L. V. Morton, Mrs. Mattie O. Borton and Miss Mary B. Wiles, a child of six years. After the reading of the obituaries an address was delivered by W. H. Sweet. He said in part:

"Those in whose memory we linger a short time were men chosen of God; for in the Christian ministry, as in the Jewish priesthood, no man taketh this honor to himself but such as are called of God, as was Aaron. Then, too, they were men who sought the guidance of God. They realized, as every one so called must, that the task assigned them is too great to be performed by mere human endeavor. They well knew that only divine wisdom was sufficient to guide, and only omnipotent power was able to uphold them. So it may be safely affirmed that these were men chosen of God and led by Him. It is, therefore, eminently proper that we tarry a moment at the opening of our session to do honor to our brothers who have fallen."

Several things characterize the minister's task that can not be affirmed of any other vocation or calling. First, he has a part in the greatest work ever projected in this world. Great things have been undertaken by men, and great tasks have been performed by them, but all that has been done is purerile as compared with the task to which the strong son of God calls His followers.

Second, it is the privilege of the preacher to be the follower of the greatest leader who ever called man to service. In the past, men have prided themselves in having been under the command of great generals. There are those now living who rejoice in the fact that they marched with Sherman, or Sheridan, or Grant. But those who enter this service march at the command of the King of Kings and Lord of Lords.

Third, it is the preacher's privilege to be the bearer of a message that gladdens all hearts that receive it, and brings blessings to all to whom it is carried.

Mr. Darwin thought the Patagonians were so low in the scale of being that they could never be civilized;

but brave souls opened a mission among them, and Bishop McCabe used to say, "That the next time the great scientist touched at Patagonia, they were singing 'All Hail the Power of Jesus' Name,' and the great scientist was so impressed with the improvement they had made that he was frank enough to acknowledge his mistake. It is said that he became a contributor to Foreign Missions.

Fourth, it is the preacher's privilege to bear a message that not only gladdens the hearts of men, but also intensifies the joy of angels; for the Master declared: "There is joy in the presence of the angels of God over one sinner that repenteth."

Again God's messenger has assurance of a reward that can not fail. Here men fail to receive benefit, many times, because of conditions and circumstances entirely beyond their control; but God's promise to His workmen is, "Be thou faithful unto death, and I will give thee a crown of life." Notwithstanding all these incentives, there is yet much to discourage the preacher. One of these discouragements is the meager compensation he receives for his services as compared with the salaries paid in the business world. Another is the small recognition given a minister by many people. Still another, and perhaps the greatest, discouragement is the apparent fruitlessness of the most earnest effort. The Master felt this most bitterly when He wept over the doomed city. Because of the discouragements, some have turned aside to other vocations, and some of you may be tempted to do the same thing. Before you do, let me remind you that the seven or eight hundred dollars that you receive is not your only compensation. It is eight hundred *and* a part in the greatest work God has undertaken; eight hundred *and* the leadership of the Son of God. The Lord of Hosts, eight hundred, *and* the

privilege of being the bearer of a message that gladdens all hearts; eight hundred *and* a service that kindles new joy among the angels of God; eight hundred *and* a crown of righteousness which the Lord, the Righteous Judge, will give you in that day." You may turn aside, and by so doing increase your worldly goods, may get a finer home, and have more luxuries for your family, and possibly escape much criticism; but think of what you will miss; your place in the great work, your hold of the hand of the Great Leader, your privilege of proclaiming the joyful message, and the assurance of the rich reward. Oh, my brothers, shall we not be faithful to our task, and assure ourselves of the great reward?"

What shall I say to those who sit in sorrow, because of the loss of those who have gone? What can I say? It has been said, "There are times when if speech be silver, silence is gold. It is certainly true that words are poor instruments for the assuaging of grief. But, if words may not soothe the aching heart, the thought of what your loved ones now behold, and enjoy, may be a solace. They are no longer in the shadows, but in the light of the city that has no need of the sun.

The poet sang, "We know not, O we know not, what social joys are there, what radiancy of glory, what light beyond compare," but those whom you mourn know. They have joined in "the song of them that triumph, the shout of them that feast; and they who with their leader have conquered in the fight forever and forever are clothed in robes of white."

God grant that we all may finally join them among the glad throng.

At the close of the address the Conference was organized by electing C. M. Snyder secretary, G. L. Rarick statistician, and U. S. Brown treasurer.

Transfers were announced as follows: W. A. Allen and J. A. Webb, from St. Louis; O. E. Schaal, Wisconsin; D. H. Colvin, North Dakota; W. D. Schermerhorn, South India. Bethel Cook, L. M. Canfield, Robert Parker, M. E. Smith, A. W. G. Warren and C. C. Cox were admitted on trial. V. V. Whitsitt and R. F. Pruitt were discontinued. C. J. Semans, C. H. King, C. R. Flowers, R. E. Morgan, C. E. Spalding and J. C. Dussair were ordained Deacons, and A. L. Carlton, L. C. Cutler and O. M. Freman were ordained Elders. J. L. Mulfinger spoke in the interest of Conference claimants, and W. F. Sheridan of the Epworth League. Drafts were ordered on the Chartered fund for \$30, and on the Book Concern for \$2,010. J. W. Waldron brought fraternal greetings from the Kansas Conference. O. N. Maxson and A. D. Beckhart of the Des Moines Conference were introduced. J. A. Motter, superintendent of Bethany Hospital, reported that institution, as did also the committee on Bethany. J. W. Haucher of the Board of Education and D. W. Howell of the Deaconess Board addressed the Conference. T. J. Ream, S. L. Buckner and C. O. Kimball of the Kansas Conference were introduced. The report on education was made the order of the day for Saturday at ten o'clock. Prof. L. H. Hough of Garrett spoke of the institute. E. R. Fulkerson spoke in the interest of foreign missions, and H. McKane for the Church Temperance Society. J. M. Porter, representing the State Temperance Union, was introduced and addressed the Conference. The Bishop was authorized to appoint three Conference evangelists. George Winters was transferred to Illinois; F. L. Proven, C. A. Sullivan, A. H. Christenson and Oscar Gessel, to Kansas; L. L. Brannon and M. E. Davis, to Oklahoma; M. D. Ross, to South India; W. B. Read, to Colorado, and D. W. Nichols, to West Virginia. I. McDowell, G. A.

Gibson, J. T. Shackelford and B. F. Rhodes have died. Thomas Muxlow, L. A. Dugger, J. H. Laird and H. R. Golden were granted the retired relation.

The aggregate of the benevolences was \$25,325. The claims on the Conference fund was \$7,078, which sum was disbursed to the several claimants, and \$500 was apportioned to the charges for next year.

The Conference of 1915 met in Beloit March 24th. Bishop Wilbur Thirkield was in charge. He announced as the opening hymn, "Breathe on Me, O Breath of God." He then commented briefly but forcibly on Paragraphs 137-8 of the Discipline, concerning the profitable use of time and deportment at Conference. This was the first of a series of talks at the opening of the daily sessions, which were very impressive and helpful. He then, with the aid of the cabinet, administered the Sacrament, which was followed by singing, "Lord in the Strength of Grace." At 10 a. m. a memorial service was conducted by E. L. Hutchins. Memoirs were read of F. D. Baker, James Flowers, I. S. Hall, B. W. Hollen, Mrs. B. F. Rhodes, Mrs. F. D. Funk, Mrs. N. A. Walker, Mrs E. M. Bisbee, Mrs. W. E. Graves, Mrs. W. C. Little and Liston McKean. C. M. Snyder, the secretary of the last Conference, called the roll. Ninety-four members and thirteen probationers were present. The secretary was re-elected, and U. S. Brown treasurer.

An afternoon session was held, at which R. P. Smith presided. The mayor welcomed the Conference, to which the Bishop replied. Drafts were drawn on the Chartered fund for \$30, Book Concern for \$2,440, and on the Board of Conference Claimants for \$300. It was ordered that the report of the Committee on Education and of the president of the university be made the order of the day Saturday at 10 a. m.

The consideration of the Preacher's Aid Society,

was set for Friday, following the reading of the journal. A resolution was voted endorsing the action of the Preachers' Aid Society looking toward the raising of an endowment fund of \$200,000.

Resolutions of appreciation of Dr. R. P. Smith, retiring president of the Kansas Wesleyan University, were voted by the Conference. W. D. Schermerhorn, of Garrett Biblical Institute; E. C. Clemens, representing the Board of Conference Claimants; Miss Viola Troutinan, associate secretary of the Topeka branch of the Woman's Foreign Missionary Society, and J. A. Motter of Bethany Hospital were introduced. Former Governor Hoch was introduced and addressed the Conference. H. W. Hancher reported the plan adopted by the commission to secure the endowment for the Kansas Wesleyan. A. S. Hale was appointed on the Board of Examiners in place of W. H. Sweet, retired.

A collection of \$70 was taken for Charles Kolsky. O. B. Allen of Missouri Conference; J. H. Bainford, Genessee; J. B. Gilmore, Kansas; G. W. Hall, Oregon; G. E. Spear and J. P. White, Southwest Kansas; R. K. Sutton, Nebraska, and W. R. Woodward, St. Louis, were received by transfer. Grant Mann was received on credentials from the Wesleyan Methodist Church. E. O. Harbour, Lawrence I. Mickey and R. E. Lawhead were admitted on trial. F. B. Cunningham, L. C. Cobb, F. L. Farley, D. O. Gunckel, G. W. Hall, L. Monro, R. K. Sutton, R. E. Lawhead and J. P. White were ordained Deacons. None were ordained Elders. W. N. Clark was transferred to the Rock River Conference, C. M. Reed to Erie, and J. A. Webb to Arkansas. F. D. Baker, James Flowers, B. W. Hollen and I. S. Hall have died. W. W. Hendrickson and Charles Kolsky were discontinued. G. C. Casselman was located at his own request. W. L. Fry was made effective. B. T. Stauber, L. O. Housel and W. H. Sweet were granted the retired relation.

The Committee on Temperance presented a resolution petitioning the President to use his influence to secure the adoption of an amendment to the Federal Constitution prohibiting the manufacture and sale of liquor. The Conference Board of Home Missions and Church Extension reported that \$5,714 had been raised by the Conference for that cause.

Foreign Mission Board had received \$8,821. The total benevolences were \$28,036. Apportioned to charges for Conference claimants, \$5,000. Paid, \$7,785.

The session of 1916 met in Concordia March 22d. Bishop Thirkield, the presiding officer of the last session, was again in charge, and again spoke of Paragraphs 137 and 138 of the Discipline. At first this editor thought a lapse of memory must account for this repetition, but possibly the good Bishop thought those paragraphs are so important and so liable to be forgotten and unheeded that it was worth while to call attention to them the second time. He certainly enforced the teaching on the minds of those who heard him.

The sacrament was administered and the organization effected. A memorial service was conducted by E. L. Hutchins. Memoirs were read of E. F. Sitterly, J. W. Blundon, H. R. Golden, J. H. Lockwood, S. A. Green, Mrs. H. G. Miller, Mrs. A. L. Carlton, Charles E. Hoffman, Thomas G. Brooks, John VanGundy and Clair O. Cook. Dan Brummit, editor of the Herald, was introduced.

An afternoon session was ordered, to which Senator A. B. Carney delivered an address of welcome, to which the Bishop made response, after which he called J. F. Harmon to the chair.

J. W. Snapp having served the Salina District as superintendent for six years, J. L. King, on behalf of the district, presented him with a sectional bookcase.

C. W. Ivie, J. F. Dennis, S. Barber and A. W. Dick were appointed a committee on the Asbury memorial celebration. A draft was authorized on the Book Concern for \$2,444.

Mrs. Woodcock, secretary of the children's work of the Woman's Home Missionary Society; Miss Southard, representing the W. C. T. U., and Louis Griffin, of the Gideorns were introduced. J. T. Bates conducted the love feast at 9 a. m. Sunday, at which time a collection of \$108 was taken for the Conference Claimants' fund.

The Bishop preached at 10:30, and the ordination services were held at 3 p. m. Those to be ordained were addressed by Dr. J. A. Beebe, who had conducted the morning devotions of the Conference. The following persons were ordained Deacons: L. M. Camfield, Bethel Cook, W. C. Green, O. E. Schaal, M. E. Smith.

The following were ordained Elders: Charles M. Brown, L. H. Griffin, C. H. King, E. Morgan, Thomas Miller, C. J. Semans, C. E. Spalding, J. P. White.

The Conference treasurer reported the aggregate benevolence \$35,063; Foreign Missions, \$8,547; Home Missions and Church Extension, \$6,063. Received by transfer, S. Barber and F. E. Madden, from Kansas; J. F. Harmon, Southern Illinois; Louis Hassel, St. Louis; Thomas Miller, Northern Montana; W. H. Mathiel, W. German, James Taylor, Montana; George Winters, Southwestern Kansas. Received on trial: M. H. Bisbee, H. C. Marston, E. S. Pangburn and L. R. Templin.

The following were transferred out of the Conference: H. Bamford and R. P. Smith, to Montana; W. E. Caldwell, Wyoming; O. M. Freeman, South Dakota; C. A. Fisher, Rock River; F. Guanison, Nebraska; J. A. Plants, Rock River; G. C. Spear, Southwestern Kan-

sas; W. W. Strite, Columbia River; M. B. VanLeer, Central Illinois.

J. W. Blundon, H. R. Goldin, S. A. Green, J. H. Lockwood and E. F. Sitterly had died. C. C. Cox and W. E. Uncapher were located. G. W. Hall and J. M. Newton were made effective. John F. Harmon, C. W. Stevens and H. M. Templin were chosen delegates to the General Conference. Attree Smith and M. F. Loomis were reserves. D. H. Stafford, J. C. Rupenthal and C. S. Buckannan were the Lay delegates, and H. H. Wooley, C. A. Kemp and C. C. Andrews were the reserves.

The thirty-fifth session of the Conference met at Ellsworth March 28, 1917, the resident Bishop, W. O. Shepard, presiding. After the Sacrament a memorial service was conducted by L. A. McKeever, at which memoirs were presented of the following persons: G. M. Glick, C. H. King, Thomas Muxlow, Mrs. D. E. French, Mrs. V. C. Brown, Lester T. Courter, infant son of Mrs. F. L. Courter; Mrs. John Stevens, William G. Woodward, infant son of Rev. and Mrs. W. R. Woodward. The Bishop also spoke of the decease of Dr. H. J. Coker.

Samuel Bartlett, county attorney, made an address of welcome, to which the Bishop responded. J. E. Wilson was elected secretary, J. A. Westerman statistical secretary, and U. S. Brown treasurer.

All assistant secretaries and treasurers were excused from committee. David G. Downey, book editor, was introduced. A statistical session was held in the afternoon, at which M. L. Wickman presided.

Dr. George Elliott of the Detroit Conference conducted devotions Thursday, Friday and Saturday morning.

Transfers into the Conference were announced as follows: J. B. Cummins and Noah Douthit, from

Southern Illinois; W. A. Fortney and T. H. Parrett, St. Louis; B. C. Wolfe and O. G. Brown, Oklahoma; R. C. Myers, Illinois; C. A. Fisher, Rock River; A. E. Faupell, Detroit. W. W. Strite was readmitted from the Columbia River Conference. E. M. Bisbee, N. Bussine, Vern Daniels, A. J. Glaudy, E. K. Hilbrand, C. M. Nutter, E. R. Shaw, M. E. Smith, H. C. Atkins, R. Snyder and L. R. Houderick were admitted on trial. L. I. Mickey was discontinued. E. O. Harbour, Robert Parker, W. H. Zook, C. E. Carpenter and H. C. Atkins were ordained Deacons. F. L. Courter, F. B. Cunningham, J. C. Dussair, F. L. Farley, C. R. Flowers, C. E. Hall, R. E. Lawhead, R. K. Sutton and C. H. Simpson were ordained Elders. Dr. B. Robbins, financial secretary of Bethany Hospital, was introduced.

A collection was taken to furnish the president's office in the Kansas Wesleyan University, and \$375 was received. C. M. Brown was transferred to Wyoming, C. W. Ivie to Southern Illinois; E. H. Tipton, Nebraska; A. D. Rice, Oklahoma; G. W. Hall, Des Moines; T. E. Hoon, Western Iowa, and J. W. Bates, to St. Louis. G. M. Glick, Thomas Muxlow and C. H. King had died.

The total benevolent collections were \$35,076; for Foreign Missions, \$10,232; Home Missions, \$6,964. Received on Conference funds: Book Concern, \$2,382; Conference investments, \$600; from the charges, \$5,162; Board of Conference Claimants, \$200. Total, \$8,344. Apportioned to charges for next year, \$7,000.

As the Conference enters upon a new quadrennium, it is gratifying that the Committee on the State of the Church finds occasion for rejoicing from several considerations.

Leaders recognize the difficulties and are striving to wisely provide plans and means for their solution. The work being done by the Sunday schools and Ep-

worth Leagues, brotherhoods and gospel teams is highly encouraging. The active aggressive work of the Woman's Home and Foreign Missionary Societies gives promise of an increased efficiency of these faithful, devoted co-workers.

The recognition by the Laity of the magnitude and importance of the work to be done, and of their own responsibility for the doing of it, as seen in the organization of their association, is reason for devout gratitude.

The Conference met in its thirty-sixth annual session in the church in Downs, Kansas, April 3, 1918. The resident Bishop, W. O. Shepard, was in charge.

At 8:30 o'clock the Bishop, assisted by the district superintendents and the resident pastor, administered the Sacrament of the Lord's Supper.

At 9:30 a memorial service was conducted by E. Bridwell, the chairman of the committee. Memoirs were read of M. F. Loomis, R. E. Rockwell, J. M. Miller, A. N. Wickman, son of Rev. and Mrs. M. L. Wickman; Mrs. C. W. Stevens, Mrs. W. W. Hurlbut, Mrs. Bertha Dubbs, daughter of F. D. Funk; Kenneth Earl and Katheryn Revena, infant son and daughter of Rev. and Mrs. J. O. Borton, were presented, and the Bishop made a brief and appropriate address. The service closed with prayer by J. B. Gilmore.

The Conference was welcomed by an address by Dr. J. E. Hodgson, to which the Bishop made response. In the absence of J. E. Wilson, the secretary of last year, the roll was called by F. L. Farly, the first assistant. Ninety-one members and eleven probationers answered to their names. L. C. Hicks was elected secretary, who named as his assistants J. C. Dussair, L. R. Honderick, F. L. Larley and M. R. Starbuck.

U. S. Brown was elected treasurer, and nominated as his assistants Fred Blanding, J. A. Plantz, W. H.

Mathiel, Gordon Waggoner, C. E. Hall, V. V. Whitsitt, T. H. Parrott, Bethel Cook and W. A. Pierce. J. A. Westerman was chosen statistical secretary, and L. M. Canfield, E. O. Harbour, C. M. Nutter, L. V. Hassell, W. H. Zook, Roy Plott, O. G. Brown and A. D. Faupell were named as his assistants.

S. A. Chappell transferred to the Southwestern Kansas Conference, R. K. Sutton and C. E. Wood to the Kansas, Attree Smith to the Central Illinois, J. B. Cummins to the Southern Illinois, G. M. Ryder to the Oklahoma, and H. W. Wolfe to the Northwestern Iowa. Edward Hislop of the Oklahoma Conference, G. W. Martin of the Central Illinois, C. E. Eardman and C. P. Eklund of the West Swedish Conference were transferred into the Conference. The printed program was made official. The bar of the Conference was fixed. O. A. Darnell was appointed postmaster. A statistical session was called for 1:30 o'clock.

All assistant secretaries and treasurers were excused from committees. A. P. Jones, representing the Anti-Saloon League; A. F. Raggartz, D. D., of the Bible Society; J. R. Beard, pastor of the Downs Congregational Church, and G. S. Manes, pastor of the Baptist Church, were introduced. The session was dismissed with the benediction by A. S. Hale.

The afternoon session was presided over by M. M. Stolz. The secretary called the roll of charges for reports, after which the session adjourned. The session of the second day was opened by the Bishop, who gave the first of a series of devotional talks, taking for his theme "The Great Distraction of the World Today, and Its Only Solution, Faith in Jesus Christ."

The journal of the first day's session was read and approved. The secretary read the roll of the absentees of the first day. Five members and two probationers responded. The treasurer and statistical secretary

called the roll for delinquent reports. A draft for \$2,446 on the Book Concern was announced, and one for \$1,400 from the Preacher's Aid Society. These were turned to the Conference Board of Stewards.

I. L. McKean was appointed to solicit subscriptions for the Methodist Review, and C. A. Fisher for the World Outlook. The fourteenth question was taken up. The names of the district superintendents, M. G. Terry, C. W. Stevens, H. M. Templin and G. R. Hall, were called, their characters passed, and they read their reports.

John F. Harmon presented his third annual report of the Kansas Wesleyan University. J. R. Thomas made his report as treasurer of the Preachers' Aid Society. A. L. Carlton, on behalf of the preachers of the Colby District, presented F. M. Witham and his bride a token of their best wishes. D. B. Magee offered a resolution discouraging the free distribution of cigarettes to the soldiers. J. F. Harmon and U. S. Brown were appointed a committee to communicate with the Board of Education in reference to the twenty per cent claim on the educational collection. The Conference gave an expression of appreciation of the labors and success of Dr. John F. Harmon in his management of the Kansas Wesleyan University.

At the request of the Conference, Mrs. Bishop Shepard was introduced. Dr. Bascom Robbins, financial secretary of Bethany Hospital; Dr. J. M. Moulder, superintendent of Bethany Hospital; Oscar Huddleston, returned missionary; A. E. Ayers of the Southwestern Kansas Conference, M. N. Powers of the Oklahoma Conference, and A. J. Benjamin, circulation manager of the Central Christian Advocate, and his wife were introduced.

Announcements were made and the benediction was pronounced by C. P. Ecklund. Bishop Shepard

led the devotions the third morning of the session. His theme was "Forsaking All, I Follow Him."

The journal of the second day was read and approved. The fourteenth question was resumed, the names of the pastors were called, and their characters passed.

F. M. Loomis, J. M. Miller and L. E. Rockwell had died.

The names of twenty-four retired ministers were called. Sixteen thousand dollars was apportioned to the charges for the support of these. H. M. Templin, M. M. Stolz, Edward Hislop, A. S. Hale, G. W. Martin, J. C. Rufenthal, T. W. Roach, J. L. Bristow, Ed Mathews and J. S. Reed were elected trustees of the Kansas Wesleyan University.

Dr. A. G. Bennett, camp pastor at Camp Funston; Miss Eva Rigg, at the Kansas Training School for Deaconesses, and Mrs. J. F. Boyes of the Woman's Foreign Missionary Society were introduced and addressed the Conference.

A draft for \$102 was presented from the Board of Conference Claimants. The session was dismissed with the benediction by Dr. Bascom Robbins. Saturday morning the Bishop gave the last of the series of talks, choosing for the theme "Forsaking All, I Take Tim."

The journal of the third day was read and approved. The supernumerary preachers were called. L. M. Alexander, W. A. Allen, L. C. Cobb, J. H. Kuhn, W. W. Horlbutt, W. G. Smith, E. C. Rath and J. P. White were granted the supernumerary relation. J. N. See was referred to a committee of five, who recommended that he be requested to locate W. A. Vangundy. C. R. Wade and A. M. Misel were placed in the retired list. S. J. T. Fortner was received on credential from the Canadian Methodist Church and

recognized as an Elder. L. E. Cook and A. L. Carlton were appointed to fill vacancies on the Board of Examiners. The committee appointed to ascertain whether the Conference is incorporated reported that it is. The Harvard plan for Conference entertainment was adopted.

A resolution was adopted appealing to Congress and the President for more drastic prosecution of all slackers and impatriotic and traitorous characters.

R. D. Plott, F. G. Smith, J. H. Strayer, L. F. Arend, R. W. Johnson, D. E. Railing and P. H. Smith were admitted on trial. V. V. Whitsitt, Fred Blanding, T. H. Parrott, J. T. Frazer and J. G. Roberts were elected to Deacons' orders. L. M. Canfield, Bethel Cook, Noah Douthit, W. C. Green, M. E. Smith, O. E. Schaal, D. Otis Gunckel and L. R. Honderick were elected to Elders' orders.

The benevolent collections asked by the General Conference amounted to \$37,362. Those asked by the annual Conference, to \$17,884. The claims on the Conference funds are \$18,620; paid on these, \$9,890. Two hundred and forty-two dollars were paid by the Conference treasurer to the treasurer of the Board of Conference Claimants for Connectional Relief. Eight thousand dollars were apportioned to the charges for the support of our Conference Claimants next year.

The next Conference will be held at Lindsburg.

CHAPTER V.

KANSAS WESLEYAN UNIVERSITY.

The long stretch of territory of more than four hundred miles reaching from the Missouri River on the east to the Colorado line on the west, together with inadequate railroad facilities, made it advisable to divide the Kansas Conference in the early 80's. When the Northwest Kansas Conference, after a division had been made, convened at Beloit in March, 1883, the question of establishing an educational institution was considered of vital importance to the conference and to the Methodists of the northwest part of the state. The Methodist Episcopal Church has a history among the various Protestant denominations of taking the lead in providing educational facilities for her people. Hence, at the first session of her annual conference steps were taken to found a conference school.

Several cities within the bounds of the conference made flattering offers for the location of the institution. Salina proposed to donate a tract of fifteen acres for a college campus and to erect a building at a cost of \$26,000, on condition that the conference maintain a school of full collegiate grade. This most generous offer was accepted by the conference and steps were immediately taken to found an educational institution making Salina the educational center of the Northwest Kansas Conference.

Salina was then a city of only a few thousand population, but becoming an important railroad center. Being located near the center of the state in a rich agricultural district and having railroads radiating from it in almost every direction, the city soon be-



GROUP OF BUILDINGS, KANSAS WESLEYAN UNIVERSITY.

- (1) --Gymnasium.
- (2) Administration Building.
- (3) Science Hall.

came easy of access to all the northwest portion of the state and a commercial center, facts which reflected wisdom and foresight upon those who so wisely selected it as a place to establish an educational institution.

A Board of Trustees composed of nine men, elected by the conference, organized and in December, 1885, secured a very liberal charter and became incorporated under the laws of the state, with the name of Kansas Wesleyan University.

The corner stone of the first building was laid early in 1886, by the Rev. J. H. Lockwood, assisted by the Hon. A. P. Collins and Rev. Dr. M. M. Stolz. In the following March the building was dedicated by Bishop Andrews, assisted by Dr. Bennett of Garrett Biblical Institute and Dr. Gray of the Freedman's Aid Society.

The school was opened on the fifteenth of September, 1886, and the first year showed an enrollment of one hundred and twenty-three. During the thirty-five years that the school has been in existence there have been more than three thousand enrolled in the college and in the academy. Over two hundred and fifty have been graduated from the college with a bachelor's degree.

The first faculty of the college consisted of five men: Rev. William F. Swahlen, Ph. D., acting president, who was professor of Latin and the modern languages; Thomas W. Cowgill, A. B., professor of Greek; Rev. Aaron Schuyler, A. M., Ph. D., professor of mathematics and astronomy; Rev. W. H. Sweet, A. M., D. D., professor of ethics and metaphysics; Rev. A. C. Hillman, A. M., dean of the normal department; Amos T. Griffith, head of the commercial department; Clede H. Green, head of the school of music, and Daniel McGurk, teacher of elocution.

Dr. McGurk is the only surviving instructor of the first faculty of the Kansas Wesleyan. Dr. Sweet served the Northwest Kansas Conference in the capacity of pastor, district superintendent, and the college as a member of the Board of Trustees for many years and later as financial secretary.

After graduation Dr. Daniel McGurk served the institution for a short time as a teacher of elocution, later becoming a member of the Northwest Kansas Conference, from which he took up work as a missionary in South America. Later he returned to Kansas, serving as pastor until he was transferred to an Iowa conference. He followed Bishop Quayle as pastor of the Grand Avenue Church, Kansas City, Missouri, and has since filled some of the largest pulpits in Eastern churches. At present he is occupying a pulpit in Cincinnati, Ohio.

The commercial school has grown from a one-teacher department to a great business college, perhaps the largest in the central states. It has a faculty of twenty-one teachers and an enrollment of several hundred. Prof. T. W. Roach, who later took charge of the commercial work, was responsible for the great expansion and development of the business college.

The music school has become one of the leading music colleges of the state, employing six teachers and enrolling more than one hundred and fifty students.

Rev. William F. Swahlen, A. M., Ph. D., served as acting president of the institution from 1886 to 1887. Later he became professor of Greek in DePauw University, Greencastle, Indiana, which institution he served until his death in the winter of 1915.

Aaron Schuyler, A. M., L. L. D., served the Kansas Wesleyan as vice president and acting president from 1887 to 1890, when he became president, and continued in that capacity until 1894. He devoted his life to the

cause of Christian education and continued with the Kansas Wesleyan as a teacher of mathematics and philosophy until failing health compelled him to cease active work in the college. Dr. Schuyler's name is honored by the alumni above any other name connected with the history of the school. As a mathematician, the world has produced but few, if any, equals to Dr. Schuyler, and as a philosopher he ranks with the world's best. He was a writer of much note, his text books having been used in every quarter of the globe. He bequeathed to posterity a very valuable series of text books on mathematics, complete from arithmetic to calculus. Among his writing on the subject of philosophy are text books on ethics, logic, psychology and a critical history of philosophy.

Rev. Edwin W. Mueller, A. M., S. T. B., served as president from 1894 to 1896, when he re-entered the ministry, and is now serving the Congregational Church as pastor of Whitneysville, Connecticut.

Prof. George J. Haggerty, A. M., was president from 1899 to 1900, giving up educational work because of ill health and moved to Riverside, California, where he engaged in the orange business.

Rev. Milton E. Phillips, Ph. M., D. D., served the institution as president from 1901 to 1902. Upon severing his connection with the institution, he took up Y. M. C. A. work and was located at New Haven, Connecticut.

Thomas W. Roach, A. M., Ped. D., who had been for many years in charge of the commercial department, and who had made such a success of this work, was elected to the presidency of the school in 1903, and served the school in that capacity until he requested to be released from the work, because of failing health, in 1897.

When he took charge of the school it was in a critical condition financially. Dr. Roach, if for no other reason, deserves the everlasting applause of the Northwest Kansas Conference for giving the school a financial administration that relieved it from its embarrassment and planted it on a good sound business basis.

He saw many improvements during his term as president. One in which he probably takes the most pride was the building the ladies' dormitory, concerning which he still shows a very deep degree of interest, having given it much personal as well as financial assistance. The building has a rooming capacity for one hundred girls. His efforts were rewarded with the beginning of a third building, Science Hall, which was made possible through a gift of Andrew Carnegie. The addition of an athletic park, fenced with an eight-foot board fence, was also secured through the untiring zeal of President Roach. There were many improvements made on the old building, such as installing an electric lighting system. The plotting of the campus and beautifying the grounds with driveways were done under his administration. A handsome beginning of an endowment (\$25,000) from Mr. Carnegie was the result of Dr. Roach's work.

Rev. Robert P. Smith, A. M., D. D., was called from the head of the Montana Wesleyan in 1907 to assume charge of the Kansas Wesleyan. What Dr. Roach did for the school financially, Dr. Smith did for it educationally, viz.: He standardized it and placed it on the educational map with other institutions which now accept the work done in other similar institutions.

There were many improvements made during Dr. Smith's administration, viz.: the enlarging the faculty, the completion of Science Hall, the building of a pres-

ident's home, the beginning of a gymnasium. Also the endowment was greatly enlarged, making a total of about \$119,000 in actual endowment, with about \$40,000 more in good pledges.

Dr. Smith served the Kansas Wesleyan eight years as president, and during that time it was elevated to rank A among Methodist colleges. This ranking was secured largely through the influence of President Smith. His ability to inspire faith and loyalty among young people made him an ideal college president. Upon his resignation of the presidency he returned to the ministry and located at Bozeman, Montana.

President John F. Harmon, D. D., came to Salina in June, 1915, as Dr. Smith's successor, having served McKendree College as president for several years, where he made a remarkable record in giving McKendree a new life and saving it from a death which confronted it at that time. McKendree being the oldest college in Methodism, there is something peculiarly significant in the fact that the Kansas Wesleyan, one of the youngest colleges in the church, should secure the president from the oldest college in Methodism.

Dr. John F. Harmon was formally inaugurated president of the Kansas Wesleyan University October 21, 1915, in connection with the laying of the corner stone of the gymnasium. The inaugural ceremony was in charge of Bishop W. O. Shepard, assisted by President A. W. Harris of the Northwestern University, Evanston, Illinois. These exercises were attended by many of the church officials and leaders of education of the state and nation.

The financial history of the school shows many difficult and trying problems which the board has had to solve. An endowment was undertaken when the school was organized by selling scholarships. Perpetual scholarships were sold for \$200 each, and many

for a lesser sum were sold valid for three, five and seven years. Only sixteen of the perpetual scholarships are at the present time outstanding. Hence, but little endowment was realized through the sale of these scholarships. Other futile attempts were made toward creating an endowment, but little headway was made until 1905, when Dr. Don W. Nichols, a returned missionary from China, was secured through the efforts of President Thomas W. Roach in connection with the gift proposed by Andrew Carnegie. Mr. Carnegie offered to build a \$25,000 Science Hall if the Board of Trustees would raise \$25,000 endowment and pay off an indebtedness, which was about \$20,000.

The next endowment campaign was begun under the leadership of President Smith in 1912. The campaign proper had been preceded by the work of two or three educational or financial secretaries. Rev. J. W. Snapp was made educational secretary for the university in 1909 for the purpose of securing students and financial assistance. Dr. W. H. Sweet followed him in 1910 in the same capacity. Both of these men labored with untiring zeal and did much in laying a foundation for the promotion of a future campaign, and their efforts were crowned with victory in a very few years. Rev. J. W. Bates was made financial secretary in 1911, and with much enthusiasm undertook the difficult task of creating an endowment. In the late fall of 1911 President Smith, Rev. Bates as financial secretary, Dr. J. W. Hancher of the Board of Education and others launched a campaign in Salina for \$56,000, of which sum \$25,000 was to be endowment. This was completed after much heroic giving had been done, particularly in the Wesleyan addition among the members of the faculty and Board of Trustees.

Again in 1914 a forward movement campaign was undertaken under the direction of President Smith

to complete the necessary \$200,000 endowment as required by both the Methodist Senate and the State Board of Education. During the summer of 1914 Dr. Smith, almost single handed, secured pledges for about \$40,000. Later, when President Smith's relationship with the college had been severed, the plan was reorganized with Dr. Thomas W. Roach at the helm. He had full charge and lined up the entire conference, assigning a definite work for practically every man in the conference. Assistance was secured through such men as Dr. John W. Hancher of the Board of Education, Dr. S. S. Murphey, Rev. H. A. Church and others. The organization was so complete and carried out in such detail as to come in close and vital touch with practically every Methodist home in the conference. When the smoke had cleared from the battle field the books showed \$130,000 had been pledged in this effort. More than one-half of this sum has now been paid to the auditor.

Mr. W. L. Nesmith, a merchant of Salina, but formerly of Wilson, Kansas, a man who has served the university for many years as a member of the Board of Trustees, as president of the board and as a member of the Executive Committee, a man who has been and who still is very deeply interested in the welfare of the school, particularly in the religious life of the school, donated \$15,000 as part of a \$25,000 endowment for a chair of Bible. The first occupant of this chair was an alumnus of the institution, Dr. W. D. Schermerhorn, who after returning from the mission field was engaged to give instruction in the Bible during the year 1911 and 1912.

With only a little more than a quarter of a century's history to the credit of the institution, it has a plant and an endowment together amounting almost to a half of a million dollars valuation. This has come

almost entirely from and through the loyalty and devotion of the Methodists living within the bounds of our conference territory.

During the quarter of a century since the college was planted two hundred and forty-nine young people have received degrees from it, many of whom are occupying places of influence and importance devotedly striving to further the interests of the kingdom and to help mankind to a higher plane of living. The alumni of the institution include such men as Dr. D. W. Schermerhorn, president of the Dakota Wesleyan, who served in the mission field at Hyderabad, India, five years, a year in the faculty of his alma mater and five years in the faculty of Garrett Biblical Institute; Dr. B. O. Peterson, a leader of the church in the Philippines; Rev. W. H. Blair, another leader in the foreign field, Korea. Also a score or more of men and women scattered throughout the foreign field engaged in missionary work. Prof. B. J. Morris, who is a member of the faculty of the University of the Pacific; Prof. W. G. Medcraft, who is serving the University of Arizona, at Tucson, as head of the department of mathematics, and many others who are leaders in the educational work in many of the states. In the legal profession might be mentioned such men as C. W. Burch and F. D. Blundon of Salina, O. E. Collins of Colorado and D. E. Blair of Joplin, Missouri, and many others who have achieved prominence both in legal matters and in constructive political work. In the ministry the graduates of the Wesleyan may be found occupying leading pulpits throughout the land, but they have received attention in another portion of this volume. In the medical fraternity and in the business world there are many leading members who are to be numbered among the alumni. This paragraph should record a few additional names of men and

women who have done credit to the institution through service as instructors in their alma mater, such as Miss Caroline Matson, Miss Ida Bohannon, Rev. A. L. Semans, Prof. W. G. Medcraft, Prof. A. W. Jones, Prof. C. O. Marietta. It would be a pleasure to the writer and, I am sure, gratifying to all who love and honor the Kansas Wesleyan University, if space would permit a brief statement concerning the work of each of the two hundred and forty-nine graduates who have passed out into active service from the halls of Wesli. Such a record is being made for another volume to appear at a later date.

The institution has surely justified its establishment and the efforts and sacrifices of its founders through this long line of honored alumni.

The school began with one building located on a campus of about fifteen acres. This building now contains the offices, seven recitation rooms, the chapel, two large well furnished halls belonging to the four literary societies, the Delphian, the Athenaeum, the Ionian and the Zetagathean; two rooms occupied by the art department, one room occupied by the printing plant, and a rest room fitted up by the Y. W. C. A. for the girls.

The ladies' dormitory, built in 1903 and 1904, contains rooms which will accommodate about one hundred girls, offices, parlors, reception halls, and association room where the Y. W. C. A. holds its meetings, a large dining hall which will seat about two hundred people, a laundry and a kitchen. The dining hall is named in honor of the chief donor of the building, Mr. F. D. Kimble of Long Island, Kansas, and the building is named in honor of the beloved Dr. Aaron Schuyler.

Another building, known as Carnegie Science Hall, contains the library, the museum, a lecture hall, now occupied by the department of public speaking; the

recitation and laboratory rooms for the department of biology, the department of chemistry and the department of household arts. This last department has one of the best equipped kitchens in the state. There is sufficient room for twenty girls to work, each having a table fitted up with a tile top, a gas stove and an oven and all the utensils needed in the kitchen of a well-equipped modern home. There is also a very tastily finished dining room for the use of those taking work in domestic science. This department also has a large room furnished with numerous individual lockers, sewing machines, work tables and a fitting room where the girls may make their own graduating gowns.

The president's residence is a very beautiful building located at the corner of Santa Fe and Claflin avenues. It was the gift of Dr. and Mrs. Thomas W. Roach and is known as the Roach Home. This building, situated as it does adjoining the campus, is very conveniently located to serve the president of the university as a residence. The donor of this building again exercised wise judgment in erecting the home with large and well arranged rooms suitable to accommodate the president of the institution in holding receptions.

The business college is housed in a large three-story brick building located near the business section of the city. It has a large chapel capable of seating several hundred students, offices and a score of recitation rooms.

The college of music occupies the second floor of a business block in the heart of the city. The studio has a small music hall where recitals are held, several recitation and practice rooms, together with offices for the dean and his assistants.

The gymnasium, which was completed in the spring of 1916, has a large gymnasium floor 60 by 90 feet,

with a running track in the balcony of about eighteen laps to the mile. This floor is said by various physical and athletic directors who have seen it to be the best lighted gymnasium floor found in the state. It has two offices each for the women's and men's physical directors, locker and shower bath rooms for both men and women. The girls' shower bath room has twenty private dressing rooms, each of which has a needle shower bath in connection with the dressing room. This gives the girls perfect privacy for taking a shower bath and dressing. There is also a swimming pool 18 by 40 feet and eight feet deep located on the first floor. Five hundred ladies make use of this swimming pool during the summer months. On the second floor is a large room furnished for the use of the Y. M. C. A., where they hold their mid-week meetings. In the basement is located a central heating plant.

A fine cut-stone entrance gateway, the gift of the class of 1912, faces Santa Fe avenue. This is the most beautiful entrance gateway found on any campus in the state of Kansas. The campus is covered with a beautiful grove of maple and forest trees, plotted out with a driveway circling the main building, in front of which stands, on a circular lawn, a beautiful fountain, the gift of the class of 1914. In the tower on the gymnasium is a tower clock, electrically lighted by night, the gift of the class of 1915. The gymnasium floor is equipped with a thousand dollars worth of apparatus, the gift of the class of 1916.

If to the plant were to be added the business college and the music college buildings and equipment, together with the new church edifice recently erected on a corner adjoining the campus, it would increase the valuation of the plant to more than a half million dollars, the accumulation of only a little more than a quarter of a century.

An institution having passed the quarter of a century mark by only a few years, having an enthusiastic student body loyally supporting every phase of educational work possible in a small college, a faculty devoting their lives to the cause of Christian education, sacrificing much in order to aid in building up the school, a president with a vision of the future and a faith to attain the almost impossible, a Board of Trustees devoting time and money and energy to make the school become efficient to the highest degree possible, a united ministry of the conference upholding the cause of Christian education and the Christian college, a unanimity of opinion and effort of the entire conference gives a background and a faith in the future of an institution of learning so fortunate in having such valuable assets. All these forces converging in the Kansas Wesleyan University as they do at the present time should insure its fulfilling the dream of its founders, and cause it to become a blessing to humanity.

THE SUMMER SCHOOL OF THEOLOGY.

Until recent years the Summer School of the Northwest Kansas Conference was a unique thing in Methodism. Indeed it is doubtful if, even at this time, there is anything just like it in the church. The boards of examiners in other conferences have meetings for lectures and examinations, but this conference has a school, with a program for recitations, with definite hours. This is rigidly adhered to. The tap of the bell indicates the close of the recitation, and all are governed by it. The purpose of the recitations is the review of the books of the course. One rule of the school is that no one shall attempt to pass examination on a subject at the close of the school unless he has previously studied the subject.

This school developed from an Itinerants' Club which was organized at the conference of 1891.

Since John Wesley, no man has contributed so much to the culture of Methodists, both of the ministry and laity, as Bishop John H. Vincent. During the 30's he was making much of Itinerant Clubs, with two objects in view: First, to help the young preachers to get more benefit from the conference course of study; and second, to incite those who had completed that course to further systematic effort for culture. Up to that time no effort had been made to inspire men to study, or to help them in their endeavor. Here and there were men who took up the conference course with a determination to master it, and having done that, to go on to other attainments. By diligent and persistent application, they came to be men of letters in no mean degree. But those who did not thus resolve got little out of it, and scarcely attempted further culture. Many times there was little in the examination to inspire the student to desire a knowledge of that text, or to incite to general knowledge. The examination was oral, and if the examiner was a fluent talker, many times he spent more time exploiting his own knowledge of a subject than in finding out what the student knew.

Years ago the writer, realizing that his own conference examinations were largely a farce, and that he himself had not gotten from the course of study what he ought to have obtained, began to ask himself whether some plan might not be devised whereby the college graduates who came to us might be quickened to continued effort, and the young men who enter the ministry without proper literary qualifications might be helped in their preparation for their life task.

The Itinerants' Club, organized and fostered by Bishop Vincent, presented a method of solving the problem.

It so happened that in my journey to Norton, the seat of the annual conference in 1891, I was delayed nearly all day at a little station on the Rock Island, waiting for their west-bound train. Being alone, it was a good opportunity to concentrate my thought on the question I had been pondering for some days: What can be done to increase the efficiency of the members of our conference? I determined to draw up a constitution for the Itinerant Club, and, if opportunity offered, to present it to the conference for adoption. The following constitution was prepared and adopted by the conference without change. (See Appendix L.)

After the adoption of the constitution, officers were elected and the writer was chosen president of the club. At the next session he was appointed to a district. Previous to that time a Presiding Elder was never appointed on the Board of Examiners. The writer having been so appointed, his name was omitted from the board.

In the minutes of 1893 the following appears in the proceedings of the first day: "On motion of L. O. Housel, W. H. Sweet was added to the committee on Itinerant Club, as chairman." At the close of the session Sweet, feeling that, being in charge of a district, he ought not to act as chairman of the Board of Examiners, declined to serve longer in that capacity, and L. O. Housel was elected chairman. Dr. Housel, being in full sympathy with the aim of the organization, took hold of the work with vigor and, through four quadreniums, managed the school with diligence and efficiency.

The founding of this school was, in a sense, a presumptuous thing to do. The Board of Bishops has control of all matters pertaining to the course of study and examinations. Annual conferences had been con-

tent to follow their directions. But here was a young conference, a mere stripling of eight summers, launching out for itself, directing how the Board of Examiners should be chosen, and providing for their organization and procedure, for none of which was there a shadow of authority. But the aim was so worthy that it did not occur to any of us that we had no authority for our action, or to any one else to find fault with us.

Immediately following the General Conference of 1892, the bishops took action in reference to the course of study and examinations which so fully accorded with what we had mapped out for ourselves that we did not need to change our plans in the least.

The constitution adopted aimed to accomplish four things: First, to incite the students to earnest and diligent study of the books of the course; second, to lead examiners to fit themselves to give creditable examinations; third, to provide for the keeping of a permanent record of grades; fourth, to provide a graduate course of study, which would tend to hold young men to definite and continuous study after the conference course had been completed. To accomplish these ends definite and strenuous requirements were laid upon both students and examiners, requirements which could be met only by most diligent effort. Failure to measure up to these requirements led the committee on Itinerants' Club, at the Conference of 1892, to report as follows:

"The work undertaken by the Itinerants' Club a year ago has been carried forward with a measurable degree of success. * * * The examinations have not been wholly satisfactory, but a change has been made in the constitution which, it is believed, will remedy the difficulty." They further say: "If some arrangements could be made by which the members

of the classes could be brought together to spend one or two weeks in preparation and review of the studies of the course, great benefit would be derived by them."

One thing highly creditable to the conference was that, while earnest effort was necessary to meet the requirements of the constitution, no one ever proposed going back to the old "slip-shod" methods. Instead of seeking to evade the requirements, they sought ways and methods by which they might better secure the desired results. It was the requirements made by this constitution that, in a sense, forced the organization of the Conference School of Theology.

The Committee on Itinerants' Club in the Conference of 1893 reported as follows: "We recommend that there be constituted a Conference School of Theology, to be held at Salina, for the purpose of class recitations, and lectures by examiners, and by invited men of known proficiency in special departments." Thus, without further reference to the constitution, the Itinerants' Club glided into the Summer School, and has since been known as such. Names are not essential, so the work is done.

While the methods have varied from those originally proposed, the object and general plans are the same. There are two courses of study with competent examiners, who prepare themselves for their work and are continued from year to year. Questions are properly prepared and carefully answered in writing; and a permanent record of grades is kept, running back to 1892. This is probably the oldest record of grades in Methodism. In addition to this, the school accomplishes two other things, viz.: It affords an opportunity for the culture of the spiritual and social natures. The first is found in the devotional hour, at the opening of each day's session, and the second in the general hour, at the close of each day, when special

topics are discussed bearing on some phase of a preacher's task. The following are some of the topics that have been discussed at the general hour: "The Preacher as a Student," "How Far May a Preacher Engage in Politics, (a) Ecclesiastical, (b) Civil," "Pastoral Functions of a Preacher," "Unconscious Influence," "The Pastor and the Official Board," "How to Reach and Hold Men," "How to Push Back the Dead Line," "The Preacher's Private Devotions," "How to Prepare a Sermon," "Importance of Doctrinal Preaching," "Importance of a Definite Plan for Study and Visitation," "How to Conduct a Prayer Meeting," "How to Secure Bible Study," "Children and Religion," "The Culture and Refinement a Preacher Needs," "Why Some Preachers Succeed for Forty or Fifty Years," "Why Some Go to the Junk Pile." These and many other topics, covering a wide range, have been discussed by the members of the school from time to time, to the interest and edification of all. Many esteem the general hour as one of the most helpful features of the school. The open discussion of topics of general interest affords an opportunity for young men to avail themselves of the experience of their seniors. In addition to the benefit derived from study and recitation and general discussion of important topics, the members of the school have been inspired and helped by the messages that were brought by men who came to us from other fields of service. The mentioning of the names of these will be sufficient guarantee of the truth of this statement. The fact that Thomas Nicholson, Frank Loveland, H. F. Rall, Naphthali Luckcock, F. N. Lynch, W. F. Sheridan, Harry F. Ward, J. T. McFarland, W. D. Schermerhorn, R. P. Smith and John F. Harmon, and others like them, addressed companies of men preparing themselves to be

ministers of the gospel is sufficient evidence that those who heard them heard something worth while.

That the undergraduates appreciate the advantages afforded by the school is evidenced by such expressions as the following:

WHAT YOUNG MEN THINK OF THE SCHOOL.

The Summer School has been of unquestionable value to me. Without the help received at the School, one will not get the best of the books of the Conference Course. Besides the help in the studies, the association with and hearing the great men who come to us, will broaden and give new inspiration to any preacher. I certainly feel that the undergraduates cannot afford to miss the Summer School.

ARTHUR L. CARLTON, of the First Year.

Last year, having' transferred too late for the Summer School, I could not attend. This year I attended, and had the opportunity to contrast the good obtained from the Conference studies with last year. The contrast has made me an enthusiast for the Summer School.

The class work is a stimulant for study. The lessons were of inestimable value. This alone would make the school profitable. The coming in contact with them of such ability and power gives us deeper devotion, larger vision and greater faith.

CAREY A. FISHER, Second Year.

It is difficult to express in words my appreciation for the Summer School.

It is not simply a question of passing the examination, but of mastering the subject in the Conference Course. Besides this, we receive valuable suggestions during the "conversational hour." Here we learn how other men have met and solved the problems we have to face, and the inspiration gained from contact with others, and especially, the great men of our church, all tend to make the School of inestimable value to the young men of the Conference.

Yours with kind regards,

J. A. PLANTZ, of Third Year.

Having spent five successive seasons at "The Summer School of Theology," I am pleased to express my appreciation of the same. The faculty cannot be too highly praised for having given of their time and talents to make this school what it is. Nor can too much be said in appreciation of opportunities they have

given us to listen to the talent they have, from year to year, secured as lecturers. To me the devotional hour has been a season of spiritual uplift; the lectures instructive, inspiring, and highly beneficial; the general hour a season of pleasure and profit. Those heart to heart talks are well calculated to broaden and deepen our spiritual vision, and enable us to see and correct our faults.

L. C. HICKS, Fourth Year.

My own life and ministry have been enriched by attending from year to year the Summer School of Theology, at Salina. Every session has been a great success, but especially was the last one beneficial. No preacher within the bounds of our conference, who expects to keep in the front ranks of the ministry, can afford to absent himself from this school.

WHAT OTHERS THINK OF IT.

I was most favorably impressed with the work done by the N. W. Kansas Conference Summer School of Theology. The course of study, the high character of the faculty, the interest and enthusiasm of the students, were especially worthy of note. The high grade of lecturers secured by the management, is a strong feature of this annual gathering of wide-awake preachers. Also the social and spiritual life of the school is a source of encouragement, strength and blessing to all connected with the institution.

F. N. LYNCH, Topeka.

I consider the Summer School for undergraduates, conducted by the Northwest Kansas Conference, one of the most valuable educational gatherings for preachers, that I am acquainted with East or West. With the stimulation to study and introduction to wider ranges of thought, there is combined also a spiritual tone and inspiration that must constitute a re-enforcement to the working power of any man who attends. The heart to heart conferences are things vital to the preacher's life and work. These remind one of what is told of Mr. Wesley's original conferences with his preachers.

WILBUR F. SHERIDAN.

I was very much impressed with the personnel of the School, both as to scholars and teachers.

The boys are in fine touch with the thinkers and leaders of our time. There is a manifest advantage in coming together for contagion and enthusiasm. The truth is, you have an ideal college in your Summer School, for the very best things

a college training gives, is insight, impulse and direction. You are on the right line and are working out the Ideal Summer School. I wish every conference might follow in your path.

BISHOP N. LUCCOCK, Kansas City.

I visited with pleasure the Summer School of Theology of the Northwest Kansas Conference. For eight years, I served on the board of examiners of one of our large conferences and know something of the difficulties of the young men mastering the course of study. I regard the plan operated by the N. W. Kansas Conference as of exceedingly great value. The review of the books in the course of study cannot fail to be most helpful to the young men. The inspiring lectures and addresses which are furnished for them, are of great value; and it seems to me, that the young men, without exception, should avail themselves of the opportunity, and that ministers and laymen alike in the conference should give hearty support and co-operation to the plan.

Very sincerely yours,

THOMAS NICHOLSON,

Corresponding Sec. of the Board of Education.
Baldwin, Kan., September 15, 1905.

My Dear Brother Housel:

Accept hearty thanks for the program of your Summer School of Theology. I wish I had some one down our way to take enough interest in such work, to secure a similar school for the young men of our territory. I think you are doing a fine work. Would you send me a dozen or so of these programs? I would like to call the attention of our Presiding Elders to the School, together with the Chairman of the Examining Committee.

Faithfully yours,

L. H. MURLIN,

Pres. Baker University.

150 5th Ave., New York City, Aug. 18, 1905.

Dear Brother Housel:

I have your program of your Summer School of Theology for this season, which as usual is of very high order. You have been doing a noble thing out in your Conference in that direction, and I would like to see something like it done in every Conference. Some one ought to give you a thorough writeup in the church papers. I trust that the session will pass off delightfully, and I wish for you all kinds of good things in every way.

Sincerely yours,

J. T. MCFARLAND,

Sec'y of the S. S. Union.

In 1909 the Board of Examiners chose the writer as chairman and for four years he went forward with the work of the School much as it had been conducted by Dr. Housel. At the close of the quadrennium, realizing that he had almost reached the age when he should retire from the active ministry, and believing it would be well to have a new man at the head of the school, declined re-election. However, the Board, judging it better to intrust the school, for another quadrennium, to hands that had been thoroughly tried, than to risk a new man, again elected Dr. Housel to be its head. So that for twenty years he has managed the School to the satisfaction of all concerned. The session of 1915 is said to have been the most successful ever held.

For some years the Graduate School did not accomplish what had been expected. The members of the Conference did not fall in with it. Many said there were other books than those named in the Graduate Course, which they preferred to study. In the recent years this has been corrected, and the Conference members are now largely enlisted in the studies of the course. Classes are maintained in the following subjects: Bible, Religious Education, Theology, Literature, Sociology, The Rural Church, Beginning Greek, and Greek Exegesis. These are good, but in the judgment of this writer, two additional subjects should be added; viz: Homiletics and Evangelism. These are the most important themes for a preachers' consideration. I have long been impressed that many preachers do not make of the sermon what they should, either for their own intellectual and spiritual development, or for the edification of their hearers.

The address of Bishop Fowler to the class for admission into the Kansas Conference in 1885, was one, which, no one who heard it, can ever forget. He

took as the theme for his address, Paul's injunction to Timothy: "Preach the Word," Other duties of the preacher are important, but his supreme task is to preach. How the great Bishop did ring the changes on the injunction, "As ye go preach." The conception which some people have of proper qualification for preaching, is like that of the lady who said, "Our preacher is improving very much: at first, he could not talk more than ten minutes, but now he can talk for half an hour." Ability to talk for half an hour, is to some people evidence of preaching ability, whether the talk is logical or rambling. But no one who fully appreciates the responsibility of the preacher, when he stands at the sacred desk, will feel that he can afford to fritter away his time with mere talk. But many are not impressed with this responsibility, and so, may let golden opportunities pass unimproved, which might have been freighted with messages having eternal possibilities. This is so likely to be the case, that it seems to me the School of Theology can do no more helpful thing than include Homiletics in the curriculum. Then put it under the instruction of the best sermonizer in the Conference, and give him every opportunity to amplify and enforce his subject.

As to Evangelism, that is the crowning object for which the preacher labors. There are many more valuable books written on the subject, to which the young preachers may well be directed, and surely the discussion of the subject in class cannot fail to be helpful to both young and old. Since this is the supreme object sought, it surely ought to be in the Graduate Course of Study.

Recently a department has been introduced for the preacher's wife, which is likely to prove a popular feature of the institution. Thus this School which has

proven such a boon to the preacher, will lend a helping hand to the Mistress of the Manse.

ACCOUNT OF THE FOUNDING OF KANSAS WESLEYAN
UNIVERSITY.

BY M. M. STOLZ.

In the early eighties the members of the Methodist Episcopal Church of the Northwest Kansas Conference, began debating the question whether the State of Kansas was not large enough to support more than one Methodist College. Consequently at the first session of the Northwestern Kansas Conference, held at Beloit, March 15-19, 1883, Bishop Harris presiding: On the second day of the Conference a motion was made by Dr. R. A. Caruthers and seconded by M. M. Stolz that an institution of higher learning be established. The motion carried almost unanimously. A special committee of six, consisting of R. A. Caruthers, R. A. Hoffman, J. A. Antrim, D. D. Campbell, H. G. Miller and F. D. Baker were appointed to consider and report upon the propriety of establishing such a school west of the sixth principal Meridian. Educational reports were called for and President W. H. Sweet, of Baker University, was introduced and addressed the Conference in behalf of Baker University. The sum of three hundred dollars was asked of the Conference, also, that the educational funds now on hand be given to Baker. After considerable debate it was so ordered, and the proposed educational institution had a harder financial struggle on account of the action. The special committee appointed by the Conference made the following report, viz.:

Whereas: The growing necessities of the west are such as to require at an early date, the location of an institution of higher learning somewhere within its boundaries; and feeling assured that that necessity will be supplied from some source, and believing it to be the duty of the Methodist Episcopal Church to

accept the situation, we recommend, First: The location of such an institution, Second: That this Conference elect a Board of Trustees, to secure a charter for that purpose, Third: That this board consist of nine persons, Five Ministers and four laymen, including the following, viz: J. H. Lockwood, R. A. Caruthers, H. H. Sudendorf and Martin Mohler, that this Conference empower this Board of Trustees to entertain proposals for the location of the institution.

This report was adopted and at the same time the following five additional members were elected, viz: J. S. Goodwin, C. E. Sweet, A. N. See, H. G. Breed and M. M. Stolz. A very liberal charter was secured and the trustees incorporated, according to the laws of the state of Kansas under the name of the Kansas Wesleyan University. A few years after a charter for the name, Kansas Wesleyan Business College in connection with the Kansas Wesleyan University, was secured.

The Board of Trustees, organized by electing J. W. Lockwood President; Rev. A. N. See, Secretary and Rev. M. M. Stolz, Treasurer. The secretary was instructed by the Board of Trustees to advertise in the county papers of the central and eastern part of the Conference for bids for the location of the institution, stating that the town offering the best inducements would secure the College, other things being equal. The bids to be opened by the Board of Trustees at the close of the specified time, July 8. The Board met at Solomon, July 8th. The towns of Ellsworth, Clyde and Salina sent in bids. Salina offered fifteen acres of beautiful land on the southern boundary of the city and twenty-six thousand dollars in money to help erect the first building. The Trustees after carefully considering all bids and examining the grounds, voted to accept Salina's offer and located the institution at Salina. A stock company had established an independent Normal University in the west end of the City, and had accrued twenty-one thousand dollars in stock subscrip-

tions, cash and donations. Many of the members of the Methodist Episcopal Church were among the most liberal subscribers and some of them thought it was not a wise thing to attempt the building of two Colleges in so small a town. To satisfy this element and secure an undivided interest in the proposed institution the Trustees planned to secure the Normal University. A committee consisting of Rev. A. N. See and M. M. Stolz were appointed to secure all the Normal stock they could by donation and purchase. The Presbyterians, Methodists and many others holding about three-fourths of all the stock pledged, were willing to sign over their stock to the newly named Kansas Wesleyan University. The members of the Christian Church and a few others could not be persuaded to donate or sell their stock. The matter was not fully given up when the Conference met at Salina, March 19th, 1884, Bish Merrell presiding, but as the committee had nothing definite to report, the conference took no action relative to the Salina Normal and in a few years the College as such closed and was never reopened. In September, 1904, the building burned. At the third session of the Conference held at Clyde, March 26-30, 1885, Bishop Ninde presiding, Rev. J. W. Lockwood, President of the Board of Trustees, made an impassioned speech in favor of establishing a College of high grade, urging that immediate action be taken. In a short time a subscription of four thousand dollars was given, many of the preachers subscribing one hundred dollars each, some of these men had to borrow money to get to their appointments. Bishop Ninde was requested by the trustees to appoint Rev. R. A. Hoffman, Conference Educational Agent. Brother Hoffman entered upon the duties of his office some months before the college was located. He had faith in God that the work would succeed and his faith

was not in vain. At the end of the Conference year the subscriptions and collections amounted to over thirteen thousand dollars. An encouraging beginning, and an amount that looked mighty large to the leaders of the movement, and nerved them for the conflict they were entering upon, and inspired them with courage so much needed in a church enterprise of such magnitude and far-reaching vision.

It was published in the daily papers that the trustees of the Southwest Kansas Conference were to meet in Wichita at a certain date for the purpose of locating a college for the Southwest Kansas Conference. The Trustees of the Kansas Wesleyan felt that it would be best to arrange with them if possible to have one college for both Conference instead of two. After full discussion of the matter in the trustee meeting it was decided to send a committee of five to meet with them at that time and unite on one college for both Conferences if possible. The trustees made the following proposition, viz.: *First*, We will unite in the support of one college for the two Conferences so located that it shall be convenient to both Conferences, so as to easily accomodate both. *Second*, We will locate it at the place that will furnish the best building and grounds and be most convenient for both Conferences according to proposition first, without regard to which Conference it shall be in. *Third*, If the location shall be within the bounds of the Northwest Kansas Conference, we, as a Board of Trustees will agree to use our influence to have it transferred to the Southwest Kansas Conference half the time, and if it shall be located in the Southwest Kansas Conference your Board of Trustees to agree to use your influence to have it transferred to the Northwest Kansas Conference half the time. Matters further than this were to be arranged as we could agree.

The committee consisted of M. M. Stolz, J. H. Lockwood, R. A. Hoffman, A. P. Collins and A. N. See. We went to Wichita and engaged rooms at a hotel where we could invite the trustees of the Southwest to meet with us and consult our mutual interests. We sought them wherever we could find one and invited them to our rooms to discuss matters and talked with them on the street, or dinner table, or wherever we could find them and they each agreed with us that we ought to unite on the institution but could not get an appointment for a meeting that day. Judge Peters from Newton said that our plan was a wise one for Methodism but he was for Newton. Said they did not propose to give the Methodist anything only in order to help Newton and therefore he was opposed to the plan. There were persons there from Wichita, Wellington, Winfield, Newton and other places and all pulling for the location for the same reason that Judge Peters was, to benefit their town and were using their influence on the trustees not to unite with the Northwest Kansas Conference. At night there was a public meeting called for the citizens and visitors and trustees, and we were invited to meet with them.

This action was taken before our committee had been permitted to meet in session with them while the trustees of the Southwest conference were holding a secret session, they sent our committee an invitation to meet with them, and invited us to state our business, which the chairman of the committee did as briefly as possible and then we were told we could retire, which we did and waited for the appearing of the trustees in the public meeting in which they resolved they would not unite with the Northwest Kansas Conference. We were sick at heart for we believed that the trustees had gone contrary to what they believed would be for the best interest of both Confer-

ences. They did not locate their college at that time, but left it open for bids. At a later meeting they located at Winfield, in the extreme southeast corner of their Conference. The committee returned to Salina, sadder if not wiser and did not feel that the Conference could build a college alone.

The Southwestern Conference locating their college in the extreme southeast corner of their Conference left all the central and western part of this state without an institution of college grade. The Board of Trustees felt compelled to make an effort at least to locate a college.

Mr. A. M. Claflin, an old resident of Salina, and a member of the Board of Trustees, was very much interested in Salina taking speedy and positive action to secure the college, and so were a number of other prominent men and women. Among the women especially active was Mrs. Cynthia A. See, wife of the secretary of the Board, Rev. A. N. See.

Plan conceived by Mr. A. M. Claflin and Mrs. See to secure the fifteen acres of land and the Twenty-six Thousand dollars.

One day Mr. Claflin conceived the plan of purchasing a tract of land south of the city and laying it out in city lots and selling them at \$100.00 each, without regard to location, payments were to be made of 10 per cent a month till paid for and when seven payments had been made, those buying were to be summoned to meet, to select by lot the particular lots they would have, and each one was to accept the lots that he drew and be satisfied with them. Mr. Claflin secured an option on the land at a certain price provided it was taken within a specified time and then went to his office in North Salina on Santa Fe Avenue, and wrote out subscription lists for every pastor in the Conference after consulting with Mrs. See about the

matter and they both approved the plan. Mr. Claflin desired A. N. See as secretary, to send to each pastor in the Conference, subscription lists with instructions to rush them, as there was only a week to work in, before the plan closed. He agreed to do it though he had no hopes of success. He instructed the pastors to send the papers to him, with what subscriptions they could get, so that he could get them by the night of July 7th, for the trustees would positively meet the 8th, at Solomon City, if not prevented by sickness or some other unavoidable cause, and that the matter must be decided at that time or the plan would fail. The trustees and friends went to work at Salina with strong faith in the enterprise and had good success, but could not secure enough to meet the demand without outside help. This was sent in very freely for the time, but when the trustees took the train at Salina for their meeting there was lacking quite a considerable sum to make the plan sure. The people of Salina did not stop but worked all the harder and finally after the Trustees had opened the meeting and talked over some business matters they received a telegram signed by H. H. Sudendorf, C. Eberhardt, F. D. Baker, and C. M. Claflin, stating that the lots were all sold, they assuming the balance unsold and inviting the trustees to return and locate the college. It was read to the trustees and there was a shouting time and the board adjourned to meet at Salina as soon as the train would take them there. They were met at the depot with conveyances and taken out Santa Fe to the south end of the townsite and there let down a fence and crossed a potato patch and drove along the side of a corn field and out onto the prairie one-half mile south of the city limits, now Republic Avenue, and on the highest part of the ground we located the Kansas Wesleyan University. A Kansas Wesleyan

University Addition Corporation was formed and the trustees entered into contract with them. They to have the ground surveyed and plotted and shade trees set on each lot and the building erected according to a plan approved by the trustees and deeded to the trustees entered into contract with them. They to have debt. The trustees on their part to open and maintain an institution of full college grade perpetually and to furnish a certain amount of endowment within a certain time. I do not believe the trustees then kept part of the contract in full, but Salina has forgiven them and helped them out of several tight places and will help them more in the future and the college will help Salina more than it ever has. Notice was sent to all subscribers and notice of monthly payments and when 70 per cent was paid in, the lots were drawn and the members could have sold their lots for the full amount in a very short time and there was enough to put up the University after paying for the land and all expenses. In other words, the trustees bought a farm and sold it to themselves in lots and had money enough to give fifteen acres for a campus and pay for the farm and leave \$26,000 for a college administration building and every man's lot was worth all it cost him.

Bishop Vincent, on one of his visits to the college campus, hearing the account of how the money was raised to buy the fifteen acres of land and build a twenty-six thousand dollar Administration building, said, that he had heard of a man lifting himself over the fence by his bootstraps and he thought that the committee in this cause had done it without a doubt.

The name Kansas Wesleyan University was suggested by Hon. A. P. Collins, at one time president of the board and adopted the 9th of July, 1885.

There was another scheme started to raise an endowment on the same plan, east of the College grounds, and Dr. Lockwood was to engineer the matter and press the sales at \$100.00 per lot and all over expenses to become an endowment fund. Brother Lockwood began to be fearful that it was a sort of gambling and wrote about it, and the trustees urged him to go on as every man would get the worth of his money. Bishop Ninde was consulted about the matter and he said it was all right and urged the working of it, but was delayed and finally an agent was appointed that could make more in selling other lots and the College did not make half out of it that could have been made, if the first plan had been worked and the sale of the lots kept out of the hands of an agent. Through the assistance of T. H. Davis, A. M. Claflin and C. Eberhardt the trustees did make quite a sum in the transactions, though they had to pay the agent double that they ought to have paid and not getting half the service they should have had. Instead of selling the lots at \$100.00 each and taking chances as to location, a valuation was placed on each lot and each person chose his lot at that price.

CHAPTER VI.

WOMAN'S WORK.

THE WOMAN'S HOME MISSIONARY SOCIETY.

I have in mind this country in the sixties, as I saw it. When we were willing to drive the redman into eternal darkness to gain for ourselves the homes we desired. There were then but few log huts in all this Northwest, and in what is now the center for Methodist education there were four cabins, and one of them was a hotel.

I went with my father and brother to a farm six miles from Salina. Many times the few families congregated together to protect themselves against the redman. This was then the redman's country and we were crowding him from his possession. They came within twelve miles of us the time they captured the white woman and killed so many. They killed all of Mrs. Alterdice's children before her eyes, except her babe, which they took with them three days' journey, and then killed it, as it hindered their progress.

The people in the East were very sympathetic and thoughtful for the few inhabitants here, and after we got car service, they sent in a car load of second-hand garments to be used by those who were in need. Later they sent in car loads of wheat for seed, that the farmers might sow and reap a harvest. So you see this was at one time a missionary field and we were the needy ones.

Then, as now, there were faithful men and women looking to the comfort and well-being of those less favored. Men of God came to us and preached Christ in our homes and later in the school houses.

The first school house built in the country, outside of Salina, was near my father's home. I boarded the teacher in our dugout. I think there has been scarcely a year up to the present time when help has not come to some of our ministerial brethren through some missionary organization.

The organization of the Woman's Home Missionary Society was in 1880, and so far as I can learn, the first seed sowing in our Conference was in 1888, when Mrs. Mary Griffith made a tour through this country and reported at the next annual meeting that most of it was missionary ground. She reported having organized some auxiliaries, but did not say where. She said that our Conference sent one box to an Indian mission, but that the need was so great in our own field we decided to do what we could for those nearest to us. There were many pathetic incidents in the lives of sacrifice and service by the faithful pastors and their wives.

Many homes have been brightened and many burdens made lighter by the work of the societies in the great new West. Mrs. Winterburn, who was then a pastor's wife in our Conference, was elected president, and Mrs. Meredith, who is still one of us, had active part in the first annual meeting. Mrs. Griffith says: "During my second visit to Indian Territory I persuaded some children of our own Sunday School in Salina to give up the use of chewing gum and cigarettes and save their money to purchase a cow for the Tulsa Mission, where our missionary and his family were denying themselves the ordinary comforts of life that they might do more for the cause of Christ." The boys and girls became enthused with the missionary spirit and denied themselves many things for the love of Christ and in His name. The missionary had tasted no milk or butter or meat for six weeks at a time. The

children were very proud of their beautiful white cow and calf, and when the missionary goes to another field, the new one will still have Romana, which will be faithful in welcoming him and doing her part in making his stay a joyous one, for Romana will not be removed from the mission.

In 1890 the same Mrs. Griffith visited our Conference again, and this is what she said: "I have not visited the Northwest Kansas Conference for more than a year, but I organized it and have consented to represent it that I may present a plea for sympathy for our sisters of that part of our country. From letters read I learn that the drouth of so many past years has brought such poverty upon the people that the magnificent crops of the past year have not yet enabled them to recover their financial standing. Therefore, the sisters of our Home Missionary Society there have felt it their duty to give all the money raised to help the worthy poor about them and on the frontiers. They have done what they could in giving out supplies also. Those ladies are loyal to our cause and will yet come up with an organization doing much effective work."

I find nothing farther in regard to our work until 1896, and then Mrs. Belle Armstrong of Mankato was president. I do not know who the corresponding secretary was at that time. Mrs. Nash, whose husband was at that time in active work in our Conference, was corresponding secretary for 1897. So far as I can learn, she made no report of the condition of the home missionary work during her term of service.

In 1898 some of our women, who possibly were not as wise as serpents, but were as harmless as doves, besought me to take the place of corresponding secretary, as my husband was then Presiding Elder of the Ellsworth district, and we were settled in Salina.

I will give my first report sent in the summer I was elected. "It is with gratitude to God, the Giver of every perfect gift, that I make this, my first report for the Northwest Kansas Conference. We have at Mankato, Kansas, an auxiliary, the first organized in the Conference. The membership of our Salina Auxiliary is increasing, and they are doing good work for the Master. We have organized since Conference an auxiliary at Plainville, with twelve members; one at Lincoln Center, with ten members. The Beloit, Ellsworth and Salina districts are organized, and as we learn more of the work, we hope we may be more efficient. Our Conference anniversary at Minneapolis was well attended and good interest in the work was manifested.

I am not able to report the number of Home Mission papers taken in the Conference, but am certain it is small compared to what it ought to be. We are trusting in God for wisdom, and hope we may, by the grace of God, push on the work with increasing energy."

I will also give my report of 1899, showing a gain of five auxiliaries. "Our cause is looking up, and we feel encouraged. We are held back from doing some things, because of expenses, that I believe would be of profit to us. My heart is in the work, and I would like to do more if I could. We have in our Conference seven auxiliaries, with one hundred and seventeen members, sixteen honorary members among the ministers, and seventeen copies of Home Missions are taken."

In the past fifteen years our Conference Women's Home Missionary interests have been vacillating, and there has been no steady holding of the reins, and going on to victory, as was our heart's desire. But I am glad to report our forty-seven auxiliaries are alive and

every one of them is trying to learn to do more efficient work.

In our convention in Russell I reported forty-eight societies, and that included all of the young people's work. Not so now, and I will leave the young people's work for Mrs. Blanding to report. She has very kindly consented to work in the interest of the young people until Conference, and then we want to elect her to this important place.

We have missed our dear Miss Benedict for the past year. She was with us seven years and was loved by all and was an inspiration to the inmates of the homes wherever she went. Her heart is still with us in interest. In a letter received only a few days ago she asked to be remembered to all of the dear workers of the Northwest Kansas Conference.

We have with us to take her place Miss Mattie Gaines as Conference worker, who will be just as much to us, and, if we co-operate with her, will accomplish for us great things for Christ. We believe she will reach the young people, and the time is at hand when we must find young women who will be willing to take responsibility and bear burdens for Christ's sake.

These are not positions of honor or pleasure to which we call you, but of constant prayerful service, that you may thus add many stars to your crown. Our districts are well organized and each officer is filling her place well. I have rejoiced in their efficiency. Since Conference I have not been well and had to depend on them almost wholly.

Dear sisters, my heart and prayers are for you, and I love you; and I trust that we will each pray much for divine guidance and strive to do better work than ever before. We are in the habit of paying our pledges in full. Last year some of the auxiliaries failed us in coming up to what we expected, but the Lord led others

to do a little more, so that none suffered because of our neglect.

In 1913 we made a gain of two hundred and forty-two dollars on the year previous. This year we have sown seed in many fields and have scattered one thousand and three hundred fifty-seven dollars and sixty-three cents. Our general fund was something over one hundred dollars above our pledge.

Our Japanese girl, Ikuyo Mendori, is cared for by the Luray Auxiliary. She will be seventeen next May, and is now in the eighth grade.

Evalyne Lahn, our Chinese girl, is cared for by Salina at an expense of seventy dollars a year. St. Frances is caring for a girl in Aiken Home, Olive Hill, Kentucky, at an expense of fifty dollars. The auxiliary and Queen Esther girls at Sylvan Grove are caring for a girl in Rebecca McClesky Home. I am hoping some one will take Vontrice Peters, who is in Ritter Home, Athens, Tennessee. Then there is one in Bennett Home to provide for, and I am also very anxious to make our pledge for Adeline Smith Home fifty dollars instead of twenty-five. There are many smaller pledges that will be spoken of later that I hope will be taken by the auxiliaries during the conventions.

Dear friends, I fear that I have taken too much of your time, but the work is great, and the more we know of it, the greater our interest and zeal, but, doing our best, we can only reach a few among the millions that are ignorant pertaining to things in this life and know nothing of the Christ. Do you know there are two hundred and thirty-seven thousand came to us in one year who could not read or write a word. And that there are six hundred thousand dark rooms in New York where one ray of God's sunlight can not enter, and these places are crowded with a mass of humanity that have souls to be saved or lost. And do

you know there are ten thousand children starve to death in New York every year. Think of the money that is squandered. There is one monument in the South erected to a race horse at a cost of ten thousand dollars, and in the shadow of it a log house where innocent ones are trying to get an education.

The money that is spent in New York and other cities by the so-called aristocrats on pet cats and poodle dogs, I believe, would have kept the ten thousand children happy for several years.

Let us look into one hall in New York where a very brilliant millionaire social and ball was being held. When two little dogs were trampled upon and injured, one not so bad, but it was nursed back to health and playfulness. But not so with the other. It died, and many were those who mourned and sympathized with the bereaved ones. A very costly coffin was secured and his dear form was tenderly wrapped in costly raiment. A hearse was secured, a preacher employed to pass eulogies on the departed one, and all arrangements were made regardless of expense. And they wended their way to a fashionable cemetery, but when there, the authorities refused admission, and perhaps this dog was finally buried as many other dogs are, but their memory will always live in the minds of those who have nothing higher or more noble to live for, in a land where bodies are perishing and souls are dying, just for a little bit of love and care.

God pity such creatures that have no higher motive in life than to fritter their time away and accomplish nothing for God or the good of humanity. These conditions are deplorable, but are here for us to face; and we will have to give an account in judgment for our part in helping to solve these problems.

I am glad it is our privilege to be a part of the great army of the Woman's Home Missionary Society

that now numbers 139,864 auxiliary members and 39,551 young people. There is a gain over last year of 10,800. We are preparing workers from our schools to go into the foreign field.

We have five from Thayer Home in Africa; several have gone from McClesky Home at different times to the foreign field. Some have gone to India and Japan, and some are now in training to take up work in India. Our Queen Esther girls this last year have supported forty-eight missionaries. We are not all required to go, but we who stay at home must be faithful to the trust committed to our hands.

May the Lord bless us in caring for those that are coming to our shores, and may we never betray their confidence in us. May we remember ever that the King's business demands haste, and do with our might what our hands find to do. Our God who seeth in secret will reward us openly.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

The history of Kansas Methodism has been the history of missionary spirit and activity. In March, 1883, the first session of the Northwest Kansas Conference was held in Beloit, and in November of the same year the Topeka branch of the Woman's Foreign Missionary Society was organized in Topeka, Kansas, and included all the work of the organization in the then new middle West. It has since grown to embrace all the auxiliaries in Kansas, Nebraska, Colorado, Utah, Wyoming, Oklahoma, New Mexico, Texas and Sweden, and of this great Topeka branch the Northwest Kansas Conference has always been a part. Three times during its history the Conference has had the honor of entertaining the branch meetings, twice in Salina and once in Concordia.

At the organization of the branch Mrs. A. N. See was elected Conference secretary for the Northwest

Kansas Conference and served very acceptably in this capacity for one year, being succeeded in office in November, 1884, by Mrs. F. D. Baker.

To Mrs. Baker belongs the credit of the organization and development of the Woman's Foreign Missionary work in the Conference. For twenty-eight years she was the Conference secretary, and during this long period put the very best of her efforts into the work she loved so well. For many years all auxiliary funds were remitted direct to the branch treasurer, but in 1902 the work had grown to such proportions that a Conference treasurer was necessary, and this additional work was given to Mrs. Baker, who for six years was both Conference secretary and treasurer. For a number of years during this period she was also editor of the Topeka Branch Quarterly of the "Friend." It would be impossible in this brief history of the work to pay proper tribute to this efficient worker. No charge was too small for her to visit if in doing so she could further the cause of missions. No detailed work too exacting if in the doing of it she could stimulate interest in or get another dollar for the foreign field. Three times she was honored by election as branch delegate to the General Executive, which honor she bore with modest dignity, but never failed to bring credit to the field she represented. From the earliest struggles in the new Conference to the time of her death, September 16, 1912, she never missed a meeting of the Topeka branch nor a session of the Northwest Kansas Conference. As a fitting tribute of the esteem in which she was held, the auxiliaries of the Conference are maintaining, as a memorial, a scholarship and supporting a Bible woman in the Meerut District, Northwest India Conference, on which her son, Benson Baker, is the district superintendent.

Because of the increased duties devolving upon the Conference treasurer, in 1908 Mrs. T. W. Hale of Beloit was elected to this office, and for eight years she has filled this important position in a most acceptable way. From the few dollars per year that were paid in the early history of the work the contributions have grown until in 1915 the treasurer's report showed receipts amounting to \$3,148.80 for the year.

On the death of Mrs. Baker, in 1912, the present Conference secretary, Mrs. U. S. Brown of Norton, was elected, and under her leadership the work has shown steady advancement each year, until now there are forty-eight auxiliaries, with 1,353 members and thirty young people, and children's organizations with 562 members.

Since the organization of the Conference the Woman's Foreign Missionary Society has contributed a little more than \$34,000 for the evangelization of the foreign fields. One of the most significant features has been the growing interest in special work, until at the present time there are being supported by special gifts from this Conference one missionary teacher, part support of a missionary evangelist, nineteen Bible women and twenty scholarships. But the greatest gifts have not been measured by dollars; daughters have been given from the homes of the territory until seven girls, the choicest of the land, have gone to the ends of the earth: The Misses Livermore, Perrill, Boddy and Porter are in India, Miss Pider in Japan, Miss Lovejoy in South America, and Miss Vail in Maylasia.

Thus, by the gifts of money, prayers and daughters, the Woman's Foreign Missionary Society workers of the Northwest Kansas Conference have had no small part in sending the gospel message to the nations across the seas.

CHAPTER VII.

HISTORY OF THE CHURCHES ON THE COLBY DISTRICT. ALMENA.

When the class at Almena was organized is not known. It was early a part of the Long Island Circuit, which was organized in 1879. Almena appears in the Conference appointments as the head of a charge in 1888. Colson, Fairview Center and Kinderhook have at different times been attached to the circuit. The Almena class was organized by G. W. Moxley, a local preacher, and was composed of nine members, of whom "Father" Cast and John F. Lisby, with their wives and Mrs. Haskin, are remembered as having been worthy of special mention. At present Calvert is the only church outside of Almena. Here there are nineteen members and a Sunday School with an enrollment of forty. J. W. Ballard is the class leader at Almena, Mrs. Anna Hays and Mrs. Joseph Farland are stewards. J. W. Ballard, Dr. C. E. Sabelins and Samuel Combs are trustees.

Mrs. Neicewanger is Sunday School superintendent, Mrs. Will Young president of the Epworth League, Mrs. Farland president of the Ladies' Aid Society, and Mrs. Elsie Vaight president of the Woman's Foreign Missionary Society. The superintendent at Calvert is R. J. Towne, and Thomas Beber is class leader. This class was organized in 1910 by Rev. G. Johnson, assisted by Rev. T. J. Furbes, a local preacher residing on the charge.

The church was built during the pastorate of Rev. A. C. Henslee in 1897; the parsonage was built in 1907, during the pastorate of L. M. Alexander. The church

is valued at \$2,000, and the parsonage at \$1,800. The charge paid in 1918 a salary of \$1,000. The membership of the charge is 126.

The following pastors have served the charge: G. W. Moxley, 1888-9; W. S. Campbell, '90; S. A. Green, '91; R. Tomlinson, J. W. McPeck, '92; J. P. Smith, '93-'94; A. C. Henslee, '95-'98; G. W. Morley, '99; M. J. Bailey, 1900-03; W. H. Hampton, '09; L. M. Alexander, '07-'08; J. F. Clark, '09; G. Johnson, '10; F. D. Funk, '11-'12; L. Munro, '13-'14; B. Cook, '15-'16; W. J. Ward, '17; C. H. Cowman, '18.

ATWOOD.

Like numerous other places in Western Kansas, the founders of Atwood Methodism are unknown. The name appears first in the list of Conference appointments in 1880. Atwood is a county seat and is near the center of the county, and it is probable that it became at once the head of a charge.

The first church was built in 1888, and a parsonage in 1889. The church was valued at \$1,500, and the parsonage at \$400. The church was built free of debt, though the parsonage incurred a debt of \$150. The first statistics reported were for 1883, and that year the pastor was allowed \$250, though the amount paid was but \$82.50, and the total pastoral support that year was \$89.70. The number of members reported were twenty-eight. Ten years later the membership had grown to thirty-five, and the salary, exclusive of parsonage rent, was \$335.

The present officials are Leaders Andrew Butcher and Charles Brown. The stewards are A. T. Mill, E. Mullen, A. Richards, D. S. Marietta, Nettie Chambers; trustees, A. G. Crist, J. H. Briney, D. S. Marietta, Mrs. Sarah Burton; president of Epworth League, Paul Brown; Sunday School superintendent, Mrs. J. H.

Brainey; president Ladies' Aid Society, Mrs. Charles Brown.

The pastors who have served Atwood are: J. S. Smith, 1880-81; J. E. Langley, '82; J. Connor, '83-'84; W. D. Burt, '85; W. C. Littell, '86; W. K. Loofbourrow, '87; E. S. Freeman, '88; A. P. Hull, '89-'90; J. M. Bell, '91; G. L. Tennant, '92; A. L. Hazlet, '93; T. A. Winson, '94-'95; W. K. Loofbourrow, '96; J. O. Osman, '97; W. L. Strange, '98; M. J. Mumford, '99; W. W. Hurlbut, '03-'04; W. S. Ragel, '05; R. S. Rutledge, '06; J. S. Davis, '07-'08; W. H. Hampton, '09-'11; L. C. Hicks, '12-'14; A. D. Rice, '15-'17; J. B. Sites.

The statistics for 1917: Church, \$3,500; parsonage, \$2,500; membership, 174; salary pastor, \$1,130; district superintendent, \$76; bishops, \$18; Conference Claimants, \$38; Foreign Missions, \$50; Home Missions, \$40; Sunday School enrollment, 234.

BIRD CITY.

The first pastor at Bird City was a local preacher, D. F. Rodabaugh, though D. W. Burt's name appears on the report for the year, but unfortunately no report was made. The next pastor was George Nulton. He reported 70 full members and 24 probationers and received a salary of \$305. David Harrison, the well beloved local preacher of western Kansas, was the next pastor and served Bird City three years. Another wrote of his pastorate as follows: "On his arrival he found the people greatly discouraged, owing to the repeated crop failures. Most of the first settlers had proved upon their claims and had gone back to their wife's relatives. The county had been organized but three years, and the hard times made it a life and death struggle for the churches. We had no church property at this time. Two other denominations had been on the field, one had a church building. With his saw and hatchet Harrison built a parsonage alone. It

stands today as a part of the pleasant home of the pastor. Later the church was purchased from a denomination which abandoned the field. In 1891 a church worth \$200 was reported and a parsonage worth \$700. The church was probably of sod. In 1892 there were 62 full members and 7 probationers.

Today Bird City is a pleasant appointment with a church property valued at \$4,000. The value of church property in 1901 was given at \$1,200, and the parsonage at \$800. In 1908 other improvements were added to the church properties. In 1914 the pastor's salary was fixed at \$1,000.

The pastors succeeding Harrison were J. N. Clark, '92-3; C. C. Crandall, 94-5; J. E. Brown, '96-98; H. A. McKiddy, 99; J. H. Summers, 1900; O. Gessell, '01-02; O. A. Darnell, '03; J. B. Mickey, '04; A. C. Coppage, '05-'06; W. R. Pierce, '07; James Swartwood, '08; S. B. Russell, '09-'10; J. R. Creamer, '11; A. L. Carlton, '12-'15; J. M. Miller, '16; G. Johnson, '17.

At present there are two churches on this appointment valued at \$3,000; a parsonage valued at \$1,000; 114 members; current expenses, \$100; pastor's salary, \$1,320; District Superintendent, \$76; Bishops, \$18. There are two Sunday schools with 20 officers and teachers and an enrollment of 195.

BLAKEMAN.

This is a new appointment consisting of two school houses, Blakeman and Beardsley. There is no church property though the people are looking forward to something better. They have elected trustees, consisting of Mrs. Henderson, Mrs. Anderson and John Steele. There are 22 members at Blakeman and 25 at Beardsley. The Stewards are, at Blakeman, Mrs. Henderson, Mrs. McDougal, Mrs. Stevenson, John Steele; at Beardsley, Mrs. Wm. Lorimer, Mrs. Perkins, Thomas Morton and C. White. A Sunday school

is maintained at both places. At Blakeman John Steele is Superintendent; at Beardsley, Mable Scarrow. There is also an Epworth League at Blakeman. The Sunday school enrollment at Blakeman is 60, at Beardsley, 35.

BOGUE.

This charge has been in existence since 1906. J. W. Leggott was the first pastor. At the close of the first year he reported 42 members and 7 probationers and a parsonage worth \$500, while the charge paid \$40 to missions. In 1910 O. M. Freeman was pastor and a church was built costing \$1,800, and dedicated free of debt. This year \$144 was paid to missions, though the membership was but 40. This year the pastor reported 4 Sunday Schools with an enrollment of 175. In 1913 another church was built at a cost of \$3,000.

BOGUEARE.

The pastors who have served: J. W. Leggott, '06-07; O. M. Freeman, '08-09; Charles Kolsky, '10-11; R. P. Harbold, '12; J. R. McKosky, '13-15; H. C. Marston, '16-17. During the first year of this charge the pastor received \$400 salary and there has been little change in salary since. Due to scarcity of preachers and crop failures this charge has not made great progress and there is still great need of real pioneer work in various places in western Kansas.

BREWSTER.

The name Brewster has had a place in the list of Conference appointments since 1889. The first report made of the charge in 1890 gave one local preacher 60 full members and 3 probationers. Four Sunday Schools were reported, having 244 officers and teachers and 150 scholars. H. A. Kinley, a local preacher, served the charge the first year. Local preachers continued to supply Brewster for a number of years. In-

deed, this point, like a number of other places, in this part of the state, has largely depended on local preachers for preaching.

As one studies early conditions he is more and more impressed with the thought, that the church is indebted largely to the fidelity and constancy of the local preachers, on the frontier for its success and permanence.

In '98 J. T. Shackelford, a member of Conference, was appointed to Brewster and served four years. Following him were J. S. Davis, 1902-3; Harry Fleisher, '04-'05; W. R. Pierce, '06; O. Gessell, '07; F. C. Johnson, '08-'09; C. Kolsky, '10; W. W. Hendrickson, '11; O. N. Wiles, '12-'14; C. Williams, '16-'17.

Prairie Gem and New Hope are two other points on the Brewster Circuit. There is a Sunday School at each place. The three schools reported twenty-five teachers and officers and 240 scholars. There are two churches on the charge, the estimated value of which is \$6,400. The charge paid the pastor \$744, of which Brewster paid \$337; Prairie Gem paid \$242, and New Hope, \$165.

The parsonage is valued at \$1,100. The charge paid last year \$3,800 on church and parsonage property. The church at Brewster was built in 1907 and that at Prairie Gem was built in 1916. Statistics for 1917 show as follows: Two churches, \$6,400, parsonage, \$1,100; members, 187; prep., 17; current expenses, \$75; salary, pastor, \$864; District Superintendent, \$56; Bishops, \$14; C. Cs., \$28; Z. S. S. O.'s and T.'s, 25; Enrl., 240; Av., 140; Exp., \$20; W. H. M. S., \$11.

CEDAR.

The Cedar Class is one of the oldest in Central Kansas, being organized in 1872 by G. A. Blackstock, pastor of Cawker City Circuit. A. Barron and Mrs.

Ella Morrison, still living at Cedar in 1916, were members of that first class. Blackstock was a young man having been admitted on trial into the Conference at its recent session at Emporia. J. C. Dana was appointed to the Smith Center Circuit in 1873. In speaking of his appointment Dana remarks that Smith Center was the farthest west to which a member of Conference had been sent at that time. Cedar, known then as Cedarville, was one point on the Circuit. The following persons constituted the class. Alexander and Elizabeth Barron, Andrew and Martha J. Marshall, Francis and Josephine Cannoright, Robert and Mary A. Dallarhide and Eliza Dana. Alexander Barron was the first class leader. The services were held in private houses and in the school house.

The Sunday School was organized in June, 1871. F. Canwright was the Superintendent. In 1872 A. Barron was chosen Superintendent and held the office till 1894, when Mrs. Pilcher was chosen. The following persons have successively held the office. Mrs. Mary Fetrow, Mrs. Wise, Mrs. Ella Morrison and J. W. Lea, the present incumbent. It was at first a Union school, but has been a Methodist school since 1890.

Cedar first appears in the list of Conference appointments in 1882, when the Kansas Conference was divided and the Northwest was formed. Cedar was left to be supplied, which was done by Thomas Muxlow. The outstanding event in the early history of the church was the Boicourt-Wellman revival in 1875. Wellman was a Congregational minister who joined Boicourt in a union meeting in the school house which lasted several weeks, with lively interest. At the close of the services the preachers stood one on each side of the platform and the people indicated their church preference by giving their hand to one or the other.

In addition to those named by Brother Dana as members of the first class, the following are mentioned as being specially interested in the church: Mrs. Clark, Jim Robinson, Isaac McCann, Sam Steele, Mr. Sweetwood, Mr. Fleisher, whose sons E. H. and Harry, became ministers.

In 1891-2 Cedar was connected with Agra. Then for several years Cedar and Gaylord were together, and for a time Cedar was simply one of the points on the Gaylord circuit. In 1915 the name appears again as the head of a charge. At present Cedar and Claudell constitute a charge. There is a church building at each place, estimated as worth \$2,000. Rev. G. M. Ryder, while pastor at Kirwin, built the church at Claudell, though there was no church organization there at the time.

There is a Sunday school at Cedar with 75 enrolled. At Claudell a class was organized in 1916 which now reports a membership of 70. The sum paid the pastor was \$700, while there are 3 Sunday Schools with a membership of 146, with 23 officers and teachers.

CEDAR BLUFFS.

The Cedar Bluffs class must have been organized for years before it was known in the Conference. The name is not found in the minutes till 1905. The first report appeared the next year. There was 43 full members and 30 probationers and they had a church valued at \$2,000 and a parsonage worth \$800. There were two Sunday Schools, having 15 officers and teachers and 85 scholars; and they paid the pastor \$580.

Since that time the charge has been served by the following pastors: 1905, N. W. Beauchamp; '06, H. Fleisher; '07, F. C. Johnson; '08-9, C. E. Tinker; '10,

S. H. Steele; '12-13, A. W. Dick; '14-15, Dell Decker; '16-17, F. M. Borton.

In 1907 another Sunday School had been added and there was an enrollment in the three schools of 140. Judging from the reports, the greatest prosperity was enjoyed during the pastorate of A. W. Dick.

The first year he reported three churches, three Sunday Schools, and three Leagues; 150 full members of the church, 150 scholars enrolled, and 100 senior members of the leagues.

The second year there were four churches valued at \$8,000; four S. S.s, 200 church members and an enrollment of 200 scholars. But this high tide of success soon ebbed. In 1914 there were but two churches with 107 members. In 1915 there were 94 members. The 1917 statistics are not encouraging; two churches, \$4,000; parsonage, \$800; members, 162; prep., 6; support pastor, \$452; D. S., \$22; Bish., 00; C. Cs., 00; two S. Ss.; Os. & Ts., 24; enrl., 120; Av., 68; Ex., 00; grand total, \$684. Two S. Ss., Os. & Ts., 25; enrl., 196; Av., 105; Exp., \$144; Ep. L. Sr., 79; W. F. M. S., \$81.

The charge consists of three appointments, Dresden, MacGraw, and Luster. The churches are at Dresden and MacGraw; Custer being a school house appointment. Last year Dresden paid the pastor \$400; MacGraw, \$180, and Custer, \$100.

CHARDON CIRCUIT.

This circuit takes the name of a country post office. The charge consists of four preaching places; viz.: Steven's Chapel, Midway, Bethel and Achilles. For several years it was known as the Achilles charge.

The class at Steven's Chapel was organized in 1886. Some of the charter members were James Stevens, J. T. Wilmath and wife, Mrs. Taylor, N. M. Wilmath and wife, Victoria Chance and James Ramy.

The church was built in '91-2; N. W. Beauchamp was the pastor. On February 10, 1892, the Central contained the statement that a stone church had been finished and another would be begun. It seems the other did not materialize; probably because the hard times of the 90's prevented it. March 7, 1894, W. W. Armstrong reported a revival at Stevens Chapel and also at Highland. Twenty were converted at the latter place. In connection with this note, Armstrong made mention of the fact that N. W. Beauchamp, a local preacher, served the charge in former years. He was one of that large class of men who did such valuable service in Kansas, for which little credit was given. But the recording angel has made the record on high.

The official members of the circuit are as follows: Trustees at the Chapel, Orville Myers, Lizzie Windle, C. L. McDougale, Levi Chance, H. M. Chance, W. E. Friday and L. R. Baker. Stevens Chapel is Class (1) Midaay, (2) Bethel (3) and Achilles (4). Stewards (1), O. C. Myers, Lizzie Windle, Hazel McDougal. (2) Phillip Kesselring, W. E. Friday. (3) M. L. Wheeler, Mrs. H. C. Sturgeon, Mary Beck, Mollie McCain. (4) J. E. Foster, B. F. Morton. Class Leaders: (1) O. Myers, Mrs. H. M. Chance, (2) Phillip Kesselring, Mr. W. E. Friday. (3) Mrs. B. C. Sturgeon, Mrs. M. L. Wheeler. (4) B. F. Morton, Mrs. Amelia Foster, S. S. Superintendents, (1) O. C. Myers, (2) Mrs. Kesselring, (3) B. F. Brown, (4) J. E. Foster. President Ladies' Aid Society, Lizzie Windell; Pres. Home Missionary Society, Mrs. Windel.

Is no league or W. F. M. S. The church is valued at \$1,500. The number of members reported last year is 84 with 17 non-resident and 22 on probation.

Four Sunday Schools are maintained having 31

officers and teachers and an enrollment of 135, an average attendance of 93.

CODELL.

This is a three point circuit. It has been an appointment in the Conference since 1909. At first there were but two points, Codell and West Plainville, but in 1911 Mt. Ayr was added.

Two Sunday Schools with 22 officers and teachers and 151 scholars are reported. They have a church worth \$3,500 and a parsonage valued at \$600. There are 48 members and two probationers. They paid the pastor last year \$726, the D. S. \$50, for Bishops \$12, and Conference Claimants, \$31; and gave to the Disciplinary Benevolences \$120, and to the other benevolences \$144, making a grand total of \$407. The pastors who have served the charge were 1909-10, D. M. Ross; '11-13, F. L. Courter; '14, W. W. Hendrickson; '15-16, Rob't Parker; '17, A. D. Hall.

COLBY.

Colby charge appears first in the Conference appointments, in 1886, and, as was most generally the case with a new charge, was left to be supplied. B. R. Turner, a faithful local preacher, was appointed to the charge by the Presiding Elder, S. A. Green.

The following pastors have served the charge: '87, S. R. Ferguson, '88, W. W. Armstrong; '90-91; J. T. Shackelford; '92-4, F. N. Cox; '95-6; J. N. Clark; '97-8, P. Smith; '99, A. B. Conwell; 1900, J. C. Helmick; 1901-4, F. L. Templin; '05-8, A. C. Koser; '09-11, L. B. Tremain; 12, E. L. Hutchins; '13-14, J. B. Sites; '15-17, —.

As M. F. Loomis, the District Superintendent was formerly a pastor at Colby, and as he has now passed on to his reward, a word for him will be appreciated.

In February, 1913, he reported that there had been revivals in the District. Atwood had raised \$800 to pay an old debt. A brother in another denomination had said to him: "You Methodists have a system that brings results. Our Church has but one pastor in seven counties.

In 1914 he reported that the District Association met in Colby. A devotional service was led by C. A. Fellows, followed by a sermon by G. M. Ryder, who also conducted a Pentacostal service. A strong literary program was rendered. Two resolutions were passed: One requesting Congress to pass the Hobson Bill; and one to the State Legislature, favoring the reading of the Bible in the Public Schools."

Wesley Chapel is the out appointment of the charge. A neat commodious church was built by this society recently, at a cost of \$3,500. The building is 26x36 with basement containing a social room, kitchen and fuel room. A gasolene lighting plant furnishes light for the whole building. Mrs. Gilmore, an ex-president of the Ladies Aid Society, presented a large kitchen range which was installed. The seats and inside wood work, are of fumed oak. Dr. John F. Harmon, of the Kansas Wesleyan, dedicated the building, on Sunday, October 29. \$1,085 were needed to free the improvement of debt. Within a quarter of an hour a sufficient amount was pledged to meet the obligations. Rev. O. N. Wiles and J. B. Sites, former pastors, assisted in the service. The site for the church is an acre of land donated by Mr. H. C. Lovelace on the corner of whose ranch the church stands.

Stewards: P. C. Pasell, Eva Warner, Mrs. Harry Davis, Mrs. Jos. Redwood, Mrs. R. Denison. Class Leaders: Geo. Frankfetter. Supt. Junior League: J. B. Hamilton, S. S. Supt.

At Wesley Chapel, C. M. Crawford, H. C. Lovelace, L. N. Fannell, Geo. McGee and J. H. Jeffries, Trustees; F. M. Close, D. R. Rymern, Stewards; Mrs. F. M. Close. Class Leader, Mrs. R. N. Fannell. S. S. Supt., Miss Kate Hood. Pres. Epworth League, Miss Alice Bieber. Pres. W. F. M. S., Mrs. Samuel Sinks, Jr. League Supt.

Two churches, \$6,200; parsonage, \$2,000; Exp., \$130; members, 230; prep., 11; pastor, \$1,425; D. S., \$98; Bish., \$24.

DRESDEN.

Dresden is a three point circuit in the Colby District. The class at Dresden was one of the earliest organized in that part of the state. It became the head of a charge in 1897. J. W. Bates was appointed pastor that year, and at the close of the year reported 45 full members and 21 probationers. Bates served the charge two years and was followed by J. D. Baker, a local preacher, who at the close of his first year, reported a church valued at \$650. In 1901 two S. S.s were reported having 20 officers and teachers, and 140 scholars. The pastors were, 1901-4, L. M. Alexander; '05, L. C. Hicks; '06, A. A. Newman, '07-08, J. M. Miller, '09, W. H. Hampton, '10-12, L. Monroe, '13, C. R. Carlin, '14-16, F. L. Courter, '17, M. H. Bisbee.

In 1904 Dresden had two churches valued at \$2,200 and a parsonage worth \$700. The report of 1909 reported the churches worth \$5,000 and the parsonage \$1,000. The 1917 statistics give the following: Two churches, \$3,500; parsonage \$1,000; members, 188; prep., 6; Exp., \$75; pastor, \$800; D. S., \$56; Bish., \$14; C. C., \$35; F. M., \$25; H. M., \$25.

GEM.

This town was elevated to the dignity of a charge in the Conference in 1901. The several societies which

now constitute the circuit are Gem, Rexford, Menlo and Prairie Star. There is a church at each place, which together are valued at \$8,000, while there are two parsonages valued at \$2,500. There are four Sunday Schools, with 26 teachers and officers and 226 scholars. The pastor's salary is \$650. The church membership is 133. The pastors were: 1901, R. E. Brown; '02, J. D. Baker; '03, A. T. Mitchell; '04-06; J. A. Green; '07; W. A. Phillippe; '08-09, A. N. See; '10-11; G. C. Casselman; '12, W. J. Ward; Gem and Rexford, '13-14, J. K. Hunter; '15-17, O. N. Wiles. During this pastorate Gem alone constituted the charge.

GLADE.

The first settler, on what is now the Marvin charge, was Thomas Scott, who came west in the fall of 1871. The following March, N. W. Gibbs located near the present site of Marvin, or Glade, as it is now called. In June of that year a Sunday School was organized at the home of Mr. Sheckler, of which he was chosen Superintendent. It was composed mainly of the families of Duncan Potts, W. O. Jarman, Jerry Taylor, J. T. Jarman, Job Davis, and W. A. Pratt, who had settled in the vicinity.

On Sunday, July 14, of that year, a remarkable water spout visited the Solomon Valley, when three of Mr. Pott's children were drowned. The remainder of the family, three in number, were saved by climbing trees, from which they were taken by Mr. Gibbs and others.

In the fall of 1872 they met for Sunday School at the log house of Duncan Potts, one-half miles East of Marvin. At that time roving bands of Indians were only a little way west, and were said to be unfriendly, so the men carried their guns wherever they went. On the Sunday mentioned, they had stacked their guns

in a corner of the cabin, John K. Kidd, the Superintendent, was arranging the classes for the day's lesson, when the dogs began to bark, and the men got the cabin door shut in time to keep a wounded buffalo out. He went a time or two around the house, and turned over everything he could get his horns under. He then started across the prairie with the men and boys and dogs after him. The lesson was omitted for that day.

The first class in the Solomon Valley circuit was organized in Uncle Billey Ray's house, near what is now known as the "Stonemill" in March, 1872. There were eight members, viz.: Allen Ward and wife, John Hilstead and wife, Mr. and Mrs. Ray and daughter and Thomas Cox. It was called the Kill Deer Class.

In the fall of 1872, the settlers near the present site of Marvin began a Sunday School in Mr. Pott's log house.

In March, '73, they held a series of prayer meetings which resulted in a revival. Having heard that Allen Enyart had settled on Big Creek, they sent for him. A number of persons were converted and at the close of the meeting, the second class of the Solomon Valley Circuit was formed and Duncan Potts was chosen leader.

The members were Orpha Potts, W. O. Jarman, Rebecca Jarman, Sadie Jarman, J. W. Duncan, Allen and Jane Enyart, J. W. and Anna Kidd, N. W. and Mary E. Gibbs. John Kidd was Superintendent. The school continued to meet in private houses, going from house to house, till the school house was built, in district No. 10, when the S. S. was taken to it, and N. W. Gibbs was elected superintendent. W. O. Jarman was class leader.

A camp meeting of remarkable power, was held in Kelley's grove, on Deer Creek. At which about 75 persons were converted. Enyart did the preaching.

In the fall of '73, Henry Morley, a local preacher, moved into the neighborhood and assisted in preaching in different parts of the country.

In June, 1874, James Lawrence, Presiding Elder on the Salina District, visited the Solomon Valley circuit, and organized the work and appointed Allen Enyart pastor. It would seem that this circuit must have been looked after by local preachers for some years, as the name does not appear in the Conference minutes until 1879, where it is stated that it was supplied by D. Inyart. That, however, must be a mistake in the name, as it is probable that Allen Enyart is the person meant.

During his pastorate, he organized a number of classes. Among others Ash Creek and Rock Port. Of the first, the Duncan and Calhoun families were prominent members. They also organized at Long Island, Almena, Norton and a class on the Sappy, Cedar Bluffs, Spring City (now Lenora), Wolf Creek, Logan and the Knowls class, at Wm. Ward's dugout, five miles southwest of Kirwin. The circuit is said to have been two hundred miles around and required daily travel to reach the appointments.

In 1876 the Beloit District was formed and W. J. Mitchell was the Presiding Elder. Mitchell was a most dependable man. The drives he made, in order to reach appointments, when streams were swollen, have been spoken of elsewhere. He seems to have been equal to any emergency. At one point on the District, the Immersionists were constantly harping on their favorite theme. At one of his visits, to that point, the people asked the "Elder" to preach on Baptism, at his next quarterly meeting, which he promised to do. The meeting was held in a dugout. Soon after he began to preach it commenced raining, and it fell in torrents. Soon the water began to pour down the

cellar way. Mitchell, nothing daunted, stopped in his sermon, and deliberately took off his shoes and socks, and rolled up his trousers and resumed his discourse.

When he concluded his sermon, the rain had also stopped and the preacher, picking up his Bible and footwear, started for the door, singing: "Pull for the Shore."

In 1879 the Kirwin District was formed and R. A. Caruthers was placed over it. An examination of the charges contained in the newly formed Kirwin Districts, show that while Solomon Valley is still a circuit in the District, there were four points that were included in that circuit originally that were made the heads of charges in the Kirwin District.

In 1880 the R. R. was built, Marvin was located and a charter was obtained for the church. The trustees were Abraham Landreth, D. Copeland, N. W. Gibbs, Henry Worley, M. May, E. Murry, W. O. Jarman, I. W. Riggle and Jerry Taylor.

In 1881 the name of the circuit was changed to Marvin and J. B. Orwig was appointed pastor.

In 1882 Phillipsburg and Marvin were united to constitute one charge, and two men were appointed to it, Jas. Boicourt and Valeda Biddison. The N. W. Kansas Conference was formed that year. The next year Reuben Bisbee was the pastor. The appointments were Marvin, Marlow, VanHorn, Knowls and Skunk Creek.

The year 1882 was a trying year financially, but gracious revivals were enjoyed at Marvin, Marlow and Bethel. During Enyart's pastorate the church was finished and dedicated by H. D. Fisher. In A. F. Cumbow's two-year pastorate, '87-88 good revivals were held at all the appointments. He was greatly beloved by the people. In 1889 G. W. Morley served the charge and it was a pleasant year both for pastor and

people. In 1890 E. W. Allen was appointed to the District and M. J. Bailey was sent to Marvin. Mrs. Bailey's health was very poor, which greatly interfered with the pastor's labors. There was much sickness in the country, and there had been three years of crop failure, so that the outlook was very discouraging. But there were some things that were heartening. But there were some things that were heartening that were a great hindrance to the church. During the hard years, most of these moved away, and a number of earnest Christian workers came in their place.

In 1892 J. A. Bull was appointed to the Beloit District, and F. B. Rhodes became pastor at Marvin. The third quarterly meeting was held at Marvin. A revival service was begun which continued five weeks. A number were converted or reclaimed, and 35 joined the church. Similar services were held at Spring Hill, Pleasant Valley and Lone Star. Eighty-six persons in all were brought into the church, and the League and Sunday School were cared for. The S. S. increased in interest and attendance. Copious showers replenished the earth, and a bountiful corn crop was harvested, which greatly improved the financial conditions.

The Conference of 1897 was held at Beloit. Bishop McCabe presided. The first quarterly meeting was held at Lone Star, at which time it was decided to sell the old parsonage, and buy another. That known as the "Colby" property was bought for \$396.

At the fourth quarterly Conference the Harmony appointment was added to the circuit. In November, a meeting was held at that point, and a class of 21 members was organized. J. W. Riggle and D. C. Standard, two local preachers, took up different points on Bow Creek, which resulted in the organization of the Bow Creek circuit. Revival services were held at Delmar, Sailor and Pleasant Valley School House, which resulted in more than 100 conversions.

The Conference of 1898 was held at Minneapolis, Earl Cranston presiding. J. H. Lockwood succeeded Bull on the District, and H. H. Bowen was returned to the Marvin Charge, for the third year. At the first quarterly Conference, the Speed Class was annexed to the Marvin Charge, in place of Pleasant Valley. During the first quarter, the pastor devoted himself largely to the organization of Phillips County S. S. Association. In October the association met at Marvin. It was largely attended, and was a great inspiration to the workers. Dr. Fisher, State Secretary Engle, Supt. S. S. Missionary Kizer, and Mrs. Pruesner, Supt. of Primary Work, were present and contributed largely to the success of the meeting.

The third quarterly meeting was at Spring Hill, in October. In the afternoon of Sunday, the cornerstone was laid for the new church at Speed, and a collection of \$217 was taken, which assured the completion of the church, which was dedicated at the next Quarterly Meeting, without debt. Between the fourth Quarterly Meeting and the session of the Annual Conference, revival services were held at all the points on the circuit, which were a blessing to the church. The ingathering for the year was 121.

J. A. Monroe was appointed pastor in 1900, and served two years.

In addition to the pastors named the following served the charge: R. Bisbee, 1883; H. Dalton, '84-85; Allen Enyart, '86; A. F. Cumbow, '87-88; G. W. Morley, '89; M. J. Bailey, '90-91; B. F. Rhodes, 92-93; R. Bisbee, '94-95; H. H. Bowen, '96; J. A. Monroe, '99-1900; A. H. Sheton, 1901; S. B. Wardrip, '04; J. F. Clark, '05; A. C. Henslee, '06.

Name changed to Glade, F. N. Stelson, '09-10; J. V. Watson, '11; F. C. Brown, '12; M. E. Smith, '13-14; G. Mann, '15-16; A. E. Faupell, 1917.

Church property two churches, \$3,500; parsonage, \$800; salaries, pastor, \$800; District Superintendent, \$56; Bishop, \$8; — \$14. Current Exp., \$550; Conference Cl's., \$14; membership, full members, 120; preparatory, 7; benevolences, total, \$425; missions, Home, \$15; foreign, \$25. Two Sunday Schools, total enrollment, 164; expenses, \$120; two Epworth Leagues, members, Sr., 40; Jr., 10.

GOODLAND.

Goodland is the county seat of Sherman county, and is located on the Rock Island railroad, twenty miles east of the Colorado line. The first information obtainable of the Methodist Church is from the report of the Presiding Elder for 1888-1889. He says in his report this year:

"Goodland is a new, live town on the frontier, the end of a division on the Rock Island, and the county seat of Sherman county. The church, so nearly completed last year, was finished and dedicated soon after Conference." The previous year was the first time Goodland had been in the list of Conference appointments. J. H. Stewart, a local preacher, had supplied the charge. So Goodland built a church costing \$2,800, the first year they had Conference relations. W. A. Saville was the second pastor.

The Presiding Elder reported that a Methodist S. S. was organized against strong opposition, but at the close of the year, it was the largest school in the town.

Those who have since been stationed at Goodland are as follows: '90, J. C. Dana; '91-3, E. Goodrich; '94-95, H. N. Willis; '96-97, J. T. Shackelford; '98-1900, G. H. Woodward; '01, A. J. Good; '02-03, G. P. Miller; '04, C. H. Muse; '05-06, J. M. Eldridge; '07-11, J. R. Thomas; '12-14, J. Morton Miller; '15-16, G. M. Ryder; '17, O. B. Allen.

Reports sent to the Central. J. T. Shackelford, who was pastor '96-07, held revivals with assistance of H. L. Powers, of the N. Nebraska Conference, in which on one night there were 32 at the altar, led by the testimony of a little girl.

J. A. Good, who was transferred from Iowa, reported in November, 1904, that there had been several accessions to the church, \$250 had been expended on the church and parsonage, fourteen new subscribers had been secured for the Central, and twenty for the Epworth Herald.

September 30, 1902, C. M. C. Thompson had held a ten days' revival, with the assistance of W. J. Meredith, Conference evangelist, resulting in 30 professed conversions, and 16 accessions to the church. People were pleased with the evangelist. In February, 1907, J. M. Eldridge held a four weeks' meeting, assisted by W. H. Iliff, and by L. M. Alexander for one week, in which 35 united with the church, 20 on probation and 15 into full membership. An old debt of \$750 was paid off in April.

December 25, 1907, J. R. Thomas had the assistance of Dr. Brushingham two weeks. There were a number of clear conversions and the meeting was continued after the evangelist left.

J. Morton Miller was pastor, 1912-14. The Central of February 12, 1913, stated that revival began the 10th of the previous November and continued till December 22d. There were 170 conversions and 140 accessions to the church.

Statistics for 1917. Church, \$20,000; parsonage, \$2,800; members, 256; prep., —; Cur. Exp., \$550; Pastor, \$1,420; D. S., \$104; Bish., \$26; C. Cs., \$52; F. M., \$100; H. M., 90; one S. S. Os. & Ts., 30; Enrl., 478; Av., 223; Exp., \$164; W. F. M. S., \$120.

HILL CITY.

Hill City is the county seat of Graham County. It is situated on the Lincoln branch of the U. P. railway, about half way between the sixth principal meridian, which is the eastern boundary of the Conference and Colorado.

It appeared in the list of Conference appointment first, in 1890. M. J. Bailey was pastor. In 1890 he reported 41 full members and 4 probationers. After Bailey there were in '91, A. D. Beckhart; '92, R. A. Hoffman; '93, R. B. Beaty; '94, L. A. Dugger; '95, Geo. Nulton; '96-97, C. W. Talmadge; '98-99, W. M. Sedore; 1900, W. E. Green; '01, W. C. Jordan; '02-03, A. C. Northrop; '04-05, S. W. Taylor; '06-07, J. A. Schuler; '08, W. T. Carter; '09, I. L. McKean; '10, J. B. Gilmore; '11; J. M. Miller, '12, J. A. Green; '13-14, M. R. Starbuck; '15, L. Munro; '16-17, A. L. Carlton.

The first church property was a parsonage worth \$800, reported in 1894. The membership at that time was 77 full members and 7 probationers. In 1901 there was a church valued at \$3,000. Where they worshipped in the previous years the writer has not been informed.

The first marked increase in membership was during the pastorate of S. W. Taylor, 1904-05, when 123 full members were reported.

Statistics for the year 1917 show the following: Church, \$5,000; parsonage, \$2,000; members, 94; expenses, \$118; F. M., \$23; H. M., \$16; Gd. total, \$495; Pastor, \$1,320; D. S., \$96; Bishops, \$15; C. Cs., 40; S. S. Os. & Ts., 16; Enrl., 181; Av., 95; Exp., 100; W. F. M. S., \$73; W. H. M. S., \$5; Ep. L., Sr., 25; Jr., 30.

HOXIE.

Hoxie, the county seat of Sheridan County, is an important station on the Lincoln branch of the U. P. Railroad, sixty miles east of the Colorado line.

Just when the Methodist class was first organized at Hoxie is not known, but it was named as an appointment in the Conference in 1886. I. G. Morrill was appointed pastor, but J. W. Baugher reported the charge the next spring, and continued to serve it the next two years. In 1889 it was left to be supplied, and no supply seems to have been secured, as no report was made the next year. G. H. Cheney was the next pastor and served two years. In 1891 both a church and parsonage were reported. The church was valued at \$400 and the parsonage at \$600. The church was probably of sod.

In '93-94, J. E. Langley supplied the work. Following him the pastors were '95-96, T. H. James; '97-98, W. E. Cox; '99, W. E. Green; 1900, W. M. Sedore; '01-03, J. J. Mickey; '04, W. H. Holland; '05-06, W. C. Jordan; '07-08, F. D. Funk; '09-10, E. F. Sitterly; '11, E. V. Allen; '12-13, G. Winters; '14-15, F. N. Stel-son; '15-17, F. G. Cox.

In 1904 Hoxie reported a church worth, \$2,500; and in 1907 they had a parsonage worth \$1,500. In the first report made, there were 62 members and three Sunday Schools, having an enrollment of 120 scholars.

They paid the pastor that first year, \$450. At present Hoxie is a three point circuit, Hoxie, Sequin and Beunavista.

There are two S. S. but only one church building. The pastor is paid \$800, of which Hoxies pays \$550, Sequin, \$125, and Beunavista, \$125.

These are the figures in the circuit report. It would be interesting to know what part of the benevolences

each point paid, but the figures not having been given the editor is not able to supply them.

Church, \$3,500; parsonage, \$3,250; members, 115; expenses, \$118; Supt. Pastor, \$1050; D. S., \$64; Bishop, \$16; C. Cs., \$32; F. Ms., \$52; H. Ms., \$45; Gd. Total, \$354; Two S. S's. T's & O's., 30; Enrl, 307; Av., 130; Exp., \$66; W. H. Ms., \$37.

JENNINGS.

The earliest record found of Jennings is given by W. A. Saville, who was pastor on the Norton circuit in 1878. He names Jennings as one of the seventeen preaching places which he had added to his charge during the year. He states further Jennings was a large cattle ranch. Later in the year there was an Indian raid, and Jennings and his men had a skirmish with the Indians. He gives the membership of a number of classes which he formed, but unfortunately Jennings class was not given.

This note is made: "Warren and H. L. Jennings were transferred from the Slab City circuit, to the Leota and Jennings charge, May 3, 1879. That year the Conference Minutes give E. R. Zimmerman, pastor of the Leota and Jennings charge. The next year Oberlin and Jennings constitute a charge. After that Jennings is not connected with the head of a circuit till 1892, when it was supplied by W. O. Allen. Tradition has it that down to '92 Jennings was served by the following men: G. W. Mosley, A. M. Lott, J. L. Daniels, Thomas Muxlow. Following Allen the Conference Minutes name the following pastors: I. L. Clark. However, a note in the Central of March 7, 1894, stated that Clark left the work in the middle of the year, and his place was supplied by W. W. Whelan.

The church, which was begun under Clark's administration, was completed and dedicated October 15,

1893. The church extension board contributed \$250. At that time, the church was said to be the best in the district, though not the largest.

The next pastor was G. W. Winterburn, '94-95; E. E. Damwn, '96; J. T. Bates, '97-03; C. H. Cowman, '03-04; W. E. Caldwell, '05-07; J. A. Green, '07-08; L. C. Hicks, '08-09; F. D. Funk, '09-10; E. F. Sitterly, '11-13; H. W. Wolfe, '13-16; H. C. Marstoh, '17.

In the Central of December 19, 1906, W. E. Caldwell acknowledged the receipt of a donation of \$100 in cash and provisions. The Clayton class was organized in 1900. The charge members were A. H. Herrick and wife, E. J. Powell, I. Powell, D. Hernatt, Katie Hernatt, J. B. Garton, and Ellen Vessey.

The first stewards, D. Hernatt and E. J. Powell. J. B. Gorton was recording steward. A. H. Herrick was class leader. Trustees: A. G. Blackwell, J. Hogan, Chas. Pease, Fred Garton, W. E. Glass, H. E. Strong, and J. Hoover. The church was built in 1910. F. D. Funk, pastor, M. F. Loomis, D. S., it cost \$3,000; lot, \$300. The class has always been a part of Jennings circuit. The Chicago class was organized by J. A. Green; A. Jennings, pastor. It was attached to the Morland charge and served by W. S. Harper for one year. It was then changed to the Studly circuit and served by A. W. Dick for two years, and by D. O. Gunckel two years. In 1913 it was placed on the Jennings charge.

The church was built in 1910 during the pastorate of A. W. Dick. Cost, \$1,800. The first Stewards were Clara Green and E. F. Charles; Class Leader, W. T. Lake; the Trustees, W. T. Lake, C. S. Charles, C. O. Miner, J. C. Sidesinger, J. M. French. First Superintendent, J. C. Sidesinger; League President, C. L. Charles; President Ladies' Aid, Mrs. C. O. Miner. This society has raised in the last four years \$625.

In 1916 an addition was made to the church. A furnace and electric light plant installed, bringing the value of the property to \$3,000. The church at Jennings reports 97 members; S. S., 120; League, 30; S. S. Supt., Elmer Bartley, Pres. League, Clifford Rogers.

The Chicago church has 30 full members, 6 probationers, S. S., 35; League, 31. C. O. Miner is Supt., and Blanche Charles, Pres. of the League.

The report of the charge for 1917 is as follows: Two churches, valued at \$5,000; parsonage, \$600; current expenses of churches, \$100; full members, 140; preparatory, 5; salaries pastor, \$760; D. S., \$56; Bishop, \$14; C. C.'s, \$28; benevolence F. M.'s, \$67; H. M.'s, \$58. Grand total, \$812, S. S.

KANONA.

Kanona is a circuit having two appointments, at each of which there is a church building, which affords good accommodations for the people of that community. That at Kanona is valued at \$2,000, and the Olive Chapel is worth \$1,000. The pastor writes that the latter is being reconstructed and will be improved, so its value will be increased to \$1,800.

The trustees at Kanona are G. A. Brown, John Fawcett, Charles Orr, G. E. Cody, Adolph Johnson. Stewards are A. Johnson, S. E. Cody, Mrs. Fawcett. At Olive Chapel the class leader is J. E. Plotts. Sunday School superintendent, A. R. Castor. Trustees, J. E. Plotts, V. R. Castor, Carl Miller, Jay Jordon, Roy Plotts. Stewards, Mrs. Florence Cramer, Mrs. J. E. Plotts, Mrs. Carl Miller.

It is not known just when either class was organized or who were charter members, but Kanona appears as the name of a charge in the Conference minutes of 1891.

The following men were appointed to the charge since that date. In 1891 J. H. Hoff was appointed to

the charge. From '91 to '96 no pastor was sent to Kanona. In '96, W. W. Armstrong. From '96 to 1901 was another break. In the latter year J. A. Arnett was appointed; '02, G. Johnson; '03, B. F. Hutchins; '04, J. S. Davis; '05-'06, W. H. Hampton; '07; W. E. Caldwell; '08, W. H. Meredith. Another break has to be noted at this time. From 1909 to 1915 no pastor was appointed. From this viewpoint it is difficult to see why this break should have come. The charge paid the full amount apportioned to the pastor in 1909, and he reported 154 full members and 35 probationers; and two Sunday Schools, with an enrollment of 162. There were two churches, valued at \$5,000, and a parsonage worth \$800. The pastor appointed in 1915 reported the two churches and the parsonage. There were 93 full members, and two Sunday Schools, with an enrollment of 172.

Statistics given in 1917: Two churches, \$4,500; parsonage, \$500; full members, 91; current expenses, \$40; support pastor, \$660; D. S., \$48; Bishop, \$12; C. C.'s, \$24; F. M.'s, \$16; H. M.'s, \$144. Grand total, \$443. Two Sunday Schools: Officers and teachers, 26; enrollment, 159; average, 70. Epworth Leagues: Senior, 27; Junior, 38.

KANORADO.

The Kanorado class was organized September 15, 1891, by Rev. J. W. McPeak, who served the charge a part of that year. The first class leader was Kate McNeal, who was also the first steward for the class. The charter was secured in 1893. There were seven members in the society, all of whose names were on the charter as follows: H. S. Groves, E. D. Adams, William Kincaid, Kate McNeal, Jennie Winn, Eva Rule, J. B. McFarland.

The name appears in the Conference minutes that same year as the head of a charge. We have no means

of knowing what other points helped constitute the circuit. Minnie Jones was the first recording steward, who left her name on the record. She was chosen in 1902. Hattie Hartstine was elected in 1904, and did the work seven years. Jennie Winn was then elected and served five years. Mrs. J. T. Bates was the first Sunday School superintendent and served four years. G. W. German was then elected to that office and held it eighteen years. Since his time, Rev. J. D. Baker, Hattie Hartstine and M. F. Williams have each held the office one year.

The following ladies have been president of the Aid Society: Mrs. Dormet, Mrs. Casselman, Mrs. Hartstine, Mrs. Stelson, Mrs. Gunckel. The society is said to be in fine working order.

An Epworth League was organized by Rev. G. C. Casselman in 1909. The following pastors have served the charge: J. W. McPeak, 1891; H. J. Lorenz, '92; Clinger, '93, built parsonage of two rooms; E. E. Damon, '94; J. T. Bates, '95-'06. He added a room to the parsonage and built a barn. From '97 to 1904 Lamborn was head of the charge. In '97-'98 it was served by B. F. Rogers; '99, by J. R. Thompson; 1900-'01, J. S. Davis; '02, C. W. Barr; '03-'04, Oscar Gessell; in 1905 no one was appointed at Conference, but the place was supplied by W. M. Armstrong, and the church was built that year; 1906, F. C. Johnson; '07-'08, J. D. Baker; '09, G. C. Casselman; '10-'11, E. L. Hutchins. A good new parsonage was built. In '12-'13, F. N. Stelson; '14, Bethel Cook; '15-'17, E. E. Gunckel. Has built a cave, coal shed and put in cement walks. During F. N. Stelson's pastorate Evangelist Fitts and Miss Short assisted in revival efforts, with some results. During the winter of '15-'16 the Intermediate and Junior Leagues were specially interested in the work of the church and sixteen of them were converted and brought into the church.

The Ladies' Aid is a great help in financing the church, as well as being very helpful in the spiritual work. The faithful service of J. C. Boston, Mrs. McNeal, Mrs. Winn, Mrs. McKenzie and Brother and Sister German makes it possible for the church to exist at Kanorado.

The 1917 report for Kanorado is as follows: Church, \$2,000; parsonage, \$1,600; expenses, \$101; full members, 94; preparatory, 3; salaries pastor, \$1,150; D. S., \$80; Bishop, \$20; C. C.'s, \$440; benevolence F. M.'s, \$50; H. M.'s, \$40. Grand total, \$403. Sunday School: Officers and teachers, 25; enrollment, 157; average, 76; expenses, \$54. Epworth Leagues: Senior, 27; Junior, 38. W. H. M. S., \$8.

LENORA.

This name is found in the list of Conference appointments first in 1892. J. H. Hoff was the pastor. He reported at the close of his first year a membership of 91 full members and 18 probationers. There were three churches, valued at \$2,200, and a parsonage, estimated to be worth \$200. The pastor had baptized four children and six adults. There were two Sunday Schools, having 15 officers and teachers, and 80 scholars. They paid the pastor \$430. Those who succeeded Hoff as pastors were: In 1893-94, M. L. Kerr; '95-'96, C. A. Davis; '98-'99, M. O. Myers; 1900, E. H. Tannehill; '01, I. L. Clark; '02, G. W. Hood; '04-'05, Thomas Muxlow; '06-'08, A. W. Dorsey; '09-'10, W. C. Littell; '11-'13, C. R. Flowers; '14, G. Mann; '15-'17, F. Blanding.

As noted above, at the beginning the charge was a circuit, in which there were three churches and two Sunday Schools. In 1897 two of the churches had been placed with other charges, leaving Lenora a station, though two Sunday Schools were still reported. The report for 1901, found in the minutes of 1902, shows

that the work had greatly declined in the charge. There were but 37 full members of the church, and two probationers, one Sunday School, with an enrollment of only 50 scholars. The parsonage was improved in 1905 by the expenditure of \$500, raising its value to \$1,000. In 1909 the church was improved to the amount of \$1,500, bringing its valuation to \$4,000.

Though Methodism has not flourished greatly at Lenora, there are hopeful indications for the future. The Sunday School is the largest in the history of the charge, and there are 48 members of the Epworth League, and 25 of the Junior. Another favorable indication is that the contribution to the benevolences is much increased, and the pastoral support is greatly improved.

The last report shows as follows: Church, \$2,500; parsonage, \$1,000; members, 174; current expenses, \$50; support pastor, \$1,090; D. S., \$72; Bishop, \$18; C. C.'s, \$36; F. M.'s, \$46; H. M.'s, \$35. Grand total, \$403. Sunday School: Officers and teachers, 14; enrollment, 175; average, 70; expenses, \$73. Epworth League: Senior, 48; Junior, 25. W. F. M. S., \$19.

LOGAN.

Allen Enyart was the first Methodist preacher to proclaim the gospel in Logan. He had been invited to preach at Phillipsburg. On his way to that place from Kirwin, his home, he passed through Logan, which was then a small village. Hearing that there was a Sunday School there, he left an appointment for a preaching service at his next visit. For two years Logan was supplied irregularly by Enyart and Rev. Horner. In 1876 Logan was made a regular preaching place on the Norton Circuit.

In 1877 it was left to be supplied, and R. H. Seymour was placed in charge, and Allen Enyart and Ruben Bisbee were appointed junior preachers. Sey-

mour and Enyart served the east end of the circuit, and Bisbee the west. There being no public building in Logan, the services were held for a time in Frenche's blacksmith shop, corner of Main and Third Streets. Later in Candys Hall, on Main Street, west of Washington.

In 1878 E. H. Fleisher was appointed to the Phillipsburg Circuit, which included the entire western half of Phillips County. In July of that year he organized the Asbury Methodist Episcopal Church at Logan, with eleven members. By the end of the Conference year the class numbered thirty-five.

At the fourth quarterly Conference, Henry Ferrett, John Blakely, J. W. Allen, Daniel W. Working, William C. Bishop, William Davis and J. D. Smith were approved as trustees, and Henry Ferrett, John Blakely and John W. Allen were elected stewards.

There was a Union Sunday School, of which John Blakely was the superintendent. At the session of the Conference in 1879 Logan was made the head of the circuit in the Kirwin District, and M. A. Castle was appointed pastor. He was from Maryland and soon became dissatisfied with frontier life and returned to his home. Rev. Brundridge served the charge the remainder of the year.

A charter was secured by the Board of Trustees this year, which is dated June 25, 1879. Two pieces of real estate were deeded to the church during Brundridge's pastorate. One acre of land, designed as a site for a parsonage, given by John and Jane Blakely, was at the north end of Douglas Street. Lots one to six, in block seven of Ferrett's addition, were given by Henry and Jane Ferrett.

E. G. Cary was appointed to the Logan charge in 1880. A two-room parsonage was built on the Blakely site. It was partly of logs and part of sod, and was

occupied by the pastor during the year. Henry Dalton was the next pastor and served three years.

The first year a three-room frame house supplanted the sod parsonage, and the next year a subscription was started for a new church, which before the year closed amounted to \$1,600, but it was not thought to be expedient to attempt the erection of a church until more funds were in sight. So there was a lull in the building enterprise till the spring of 1884. C. P. Stayton, who was admitted into the Conference on trial that year, was sent to Logan. He was a skilled mechanic, and being elated with the idea of a new church for his charge, entered enthusiastically upon the undertaking. Subscriptions were increased and stone masons and laborers were set to work, so that on October 5, 1884, the corner stone was laid by Rev. J. H. Lockwood. The church was finished at a cost of \$6,000 and was dedicated by Bishop Walden, April 4, 1886. Stayton was appointed to Logan for the third year, but removed to another charge the middle of the year, and the work was supplied by Truman Carter. Although the term of his pastorate was brief, only six months, yet the charge enjoyed a gracious revival. Twenty were received by certificate and fifty-three joined on probation. Of the fifty-three probationers, twenty-eight came into full membership at Logan, and five were transferred by letter to other charges.

J. T. Shackelford followed Carter, and stayed two years. He added a room to the parsonage and reduced the church debt \$265. From 1889, Shackelford's last year, to 1903 the charge had a peculiar experience in having its pastor leave the work at some time during the year, G. W. Hood being the only one whose term of service began and ended with an annual Conference.

Those who served parts of years during this time were W. C. Littell, A. F. Cumbow, J. H. Hoff, R. H.

McDade and Reuben Bisbee. G. W. Hood remained at Logan two years, and was followed by C. A. Davis in 1898, who remained till June, 1899, when he was succeeded by U. S. Brown, who, during the remaining months of that Conference year, completed the payment of the church debt, amounting to \$260, and repainted the church, and made other improvements at a cost of \$200. He continued with the charge till the Conference of 1903.

C. M. Snyder came to Logan in 1903, and served three years, and was succeeded by J. F. Clark, who served two years. In the spring of 1908 F. L. Templin was appointed pastor. On May 17 he preached the baccalaureate sermon for the High School graduating class, and on the evening of May 27 the League gave a reception at the parsonage.

May 11, 1910, Templin reported that a furnace had been put in the church, and also new pews, and electric lights had been installed in both church and parsonage. The ladies are spending \$40 in beautifying the parsonage. A Mission Study Class of ten has been organized and the League is supporting a boy in school in India. The pastor is to speak on temperance before the lodges, is to preach the baccalaureate sermon for the High School class, and the memorial sermon before the G. A. R., and is also to give the address on Decoration day.

In the fall of 1910 Templin transferred to Oklahoma, and J. V. Watson supplied the remainder of the year. G. M. Ryder became pastor in 1911, and served the charge three years. He was also superintendent of the schools for two years, and was very active in prosecuting the violators of the prohibition law. He is a strong preacher and brought in other good speakers, and held some very profitable meetings, and received numbers into the church, but failed to keep the

records, so that those who followed him could not certainly determine who or how many were members of the church.

G. Johnson was appointed to the pastorate in 1914, and served one year. He was succeeded by B. D. Brooks, the present pastor. He reports his first year to have been a pleasant one. They had a gracious revival in the fall, but there are influences in the town which make it difficult to shepherd the flock.

The minutes of 1917 give the statistics of the charge as follows: Property, church \$3,000, parsonage \$1,500; full members, 142; preparatory, 5; expenses, \$224; salaries pastor, \$1,150; D. S., \$80; Bishops, \$20; C. C.'s, \$40; F. M.'s, \$131; H. M.'s, \$61. Grand total, \$909. Sunday School: Officers and teachers, 21; enrollment, 171; average, 80; expenses \$88. W. F. M. S., \$43; W. H. M. S., \$8.

LONG ISLAND.

The class at Long Island was organized in 1878 and was known as Class No. 2 on the Norton Circuit. W. A. Saville was the pastor and gives the following list of members of the Long Island class: D. P. and S. P. Curl, Cynthia and Ellenor Caruahan, James and Ellenor Horner, William and Mary McLane, Samuel and Mary Mattison, Charles and Elizabeth Persinger, Elizabeth Lyman, Helen and Mary Pickle, John and Mattie Pool, Joseph and Mary Dean. John Pool was the leader.

In 1879 Long Island was made the head of a circuit of which J. S. Horner was the pastor. The name has been in the list of appointments ever since, though one year Norton and Sappa were connected with it as one charge. The pastors who have served the charge were: Horner, one year; Bisbee, three; Arrington, two; Burt, two; Willis, one; Scott, one; Tennant, two; Nulton, one; Morrison, one; Mann, two; Allen, one;

Miller, four; Reese, two; Cowman, one; Rogers, two; Morton, one; Johnson, two; Ward, two; Kipple, three; Cox, two; Hunter, two. G. L. Tennant, who served the charge in 1889-90, reported March 12, '90, that his fourth quarterly meeting held three weeks, W. K. Loofbourrow assisting. There were seventeen accessions. The church and parsonage had been repaired at a cost of \$100. One hundred dollars had been paid on debt. December 24 of the same year A. F. Cumbow had assisted in a three weeks' meeting. A number were converted, twenty-five who joined last year and had all proved faithful. H. P. Mann reported November 8, 1893, that a debt of \$470 had been paid. A revival had been held and fifty were converted. March 24, 1897, the pastor, J. M. Miller, reported as follows: Twenty-one received into full membership, twelve by letter, twenty-five on probation. Three Leagues had been organized. A surprise on the pastor brought \$30 and other presents to the parsonage. September 13, 1909, W. J. Ward reported a two weeks' meeting, conducted by C. B. Allen and A. J. Fitt. It was a great benefit to the Pleasant Hill Church.

The Pleasant Hill class was organized by G. L. Tennant in February, 1891, with John Winter leader. The members were John Winter and wife, Tilla Poyser, C. W. Clara and Matilda Mousley, George and Sarah Reece. C. W. Mousley was made steward and licensed to preach.

Times were hard and we were not able to pay much on the pastor's salary. During the year 1892 he preached for us but three times. The appointment was dropped for a time, but services were continued by their own local preacher. In 1897 they were attached to the Woodruff Circuit. Several good revivals have been held in the place. In 1910 it was again attached to the Long Island Circuit. There are

fifteen working members. Statistics for the year 1917: Number of members, Long Island 62, Pleasant Hill 42; Sunday Schools, Long Island 80, Pleasant Hill 50; the stewards of the charge, William Conrad, Mary Conrad, Paul Kipple, Lloyd Richardson, J. W. Stump, J. P. Cox, Mrs. Cox, W. N. Poyser and C. W. Mousley. The class leaders are Mrs. Yantis and J. P. Cox.

F. D. Kemble, now 90 years old, though not an official now, is deserving of mention. He is the oldest man on the charge and is the wealthiest, and has done more for the church than any other one, has been a liberal contributor to the benevolences. Report of charge for 1917: Two churches, \$3,000; two parsonages, \$1,800; full members, 102; two Sunday Schools, total enrollment 100, average 50, officers and teachers 15, scholars except Home Department 85, ministerial support, pastor \$760, D. S. \$54, Bishop \$3, F. M. S. \$16, H. M. S. \$15, Conference Claimants \$25, W. H. M. S. \$2.

MORLAND.

Like most other classes in this section of the state, the date of the organization at Morland is not known. It first appears in the list of appointments in 1893. It was left to be supplied, and J. A. Stone was sent as the supply. At the next Conference he reported sixty-five full members and forty-eight probationers. A. T. Mitchell was the next pastor.

In 1896 Morland was connected with Hoxie. They continued so connected till the year 1899, and during those years the charge was served by W. E. Cox. Since that time Morland has been served as follows: In '99, F. G. Griffith; 1900, J. B. Lewis; '01-'02, L. H. Smith; '03-'04, W. M. Garner; '05, B. D. Brooks; '06-'08, W. S. Harper; '09-'10, J. A. Templin; '11-'12, M. R. Starbuck; '13-'14, C. A. Davis; '15-'17, I. L. McKean.

The first property reported was a parsonage valued at \$450 in 1901. In 1904 there was a church worth \$2,000, and \$2,015 was paid that year for building and improving church property. In 1906 \$1,000 was added to the value of the church, and in 1907 \$400 had been added to the value of the parsonage, bringing it to a valuation of \$1,000. In 1916 a second church had been built on the charge, bringing the value of the churches to \$5,400.

The largest enrollment in both church and Sunday School was in 1909, under the pastorate of W. S. Harper. There were 198 full members and 29 probationers. Four Sunday Schools were reported, having 40 officers and teachers and 300 scholars. The most contributed for missions was reported by M. R. Starbuck in 1911, \$130 for Foreign, and \$51 for Home Missions.

Pastor's salary, \$1,100; Morland pays \$800, Sequin \$200, Penoka \$100.

Statistics for 1917: Two churches, \$6,000; parsonages, \$1,000; full members, 154; preparatory, 200; expenses, \$200; support pastor, \$1,250; D. S., \$88; Bishop, \$22; C. C.'s, \$44; F. M. S., \$75; H. M. S. \$65. Grand total, \$964. Two Sunday Schools: Officers and teachers, 37; enrollment, 267; average, 160; expenses, \$120. Epworth League: Senior, 30; Junior, 18.

NATOMA.

Natoma Circuit when first organized was known as the Medicine Circuit and consisted of the following points: Pleasant Ridge, Stockton, East Medicine, Rooks Center, Pleasant Plain and Floraville. The first M. E. Quarterly Conference in Rooks County was held in a grove near where Woodston is now located on June 1, 1878.

E. G. McHenry was the pastor, and R. A. Caruthers was the Presiding Elder. The first church building

was a sod structure at Pleasant Ridge, now Woodston. It was 14x32 feet, with dirt floor and a sod roof. There were twenty-six members. Thomas Hoar was the class leader.

The church was dedicated February 16, 1879. A collection was taken amounting to \$1.95.

In July, 1878, a church was organized at East Medicine, now Aurora, of twenty-one members. Wilson McFadden was the class leader. In December of that year a church was organized at Eagle Creek, which is the present site of Natoma. Moran Gregory was the class leader. On January 5, 1879, a class of nineteen members was organized at Pleasant Plain.

Stockton organized with four members, Aaron Wilson class leader, and Rooks Center with five members, E. W. Brooner class leader. Is no class now.

Floraville, now Codel, organized with seven members.

The original Natoma Circuit was composed of six preaching places, which, together, now have a membership of 625, and church property valued at \$58,000.

The present circuit consists of Natoma, Aurora and Pleasant Plains. Natoma, the head of the circuit, has a neat little church almost too small now. A comfortable two-story five-room parsonage, with bathroom and closets, and a good barn.

Aurora has a neat, comfortable church, newly painted and well seated with new pews. The district superintendent says it is the most spiritual class on the district. L. C. Worden, a soldier of the Cival war, and his faithful wife were charter members of the Pleasant Plains class and are now its senior members. He has been class leader since the organization of the charge and has a record of every pastor who has served it. He has for a number of years kept a memorandum of texts used. "His Bible is marked from lid

to lid, tracing the footsteps of God's messengers. These faithful souls have together noted the developments that the years have brought, and to them the historian is indebted for the facts here set down."

John L. Emerick, another veteran, is also a charter member, and as a steward has stood faithfully by the work and the several pastors through all the years. He is now ripening for eternity. Mrs. Jennie Erway was also a charter member at Pleasant Plains, who still lives to repeat history to her children and grand children.

The historian, T. J. Nixon, writes: "Time would the Halls, and many others, who wrought righteous-fail me, and so would space, to tell of the Griffins, the young Wordens, the Doris brothers, the McFaddens, ness, fought drouths, battled with disease and still live to bear the cross with joy."

The years of greatest success in revival work came under the ministry of Morrison, Breed, Dugger, James, Dews, Wilks, Bridwell and McKean. The records show that each of these had baptisms ranging in number from twelve to fifty-two.

All members of the Conference who have served the charge have been moved by Conference action, except T. H. James and J. T. Wilks.

James was translated to his heavenly inheritance in 1903, and was succeeded on the charge by W. W. Hurlbut. Wilks was removed by death in 1910 from a people to whom he had endeared himself by faithful service. These useful men, called thus early from their earthly ministry, have their works to follow them.

Rev. I. L. McKean and wife suffered the loss of their oldest son while they were on the charge. Thus, this charge, like others in the Conference, has passed through sad experiences. Extreme views of some of the members have at different times caused agitation.

The Comeouters at one time occasioned some commotion and drew a few from the church, but in due time the error was made plain and the better class returned to the fold.

At present the Pentecostal Church, or Tonguer movement, is the form of hypocrisy practiced here. The Methodist doctrine of perfect love, as taught by John Wesley, was not radical enough to suit them. They claimed the gift of tongues as the zenith of their attainment. Some good, conscientious persons have been led to build a little church having zeal, but not according to knowledge. At this time some who were turned aside by the extreme emotionalists have seen their folly and are coming back to their inheritance in the church. Quite a number of the members are faithfully tithing their income. The pastor says: "I regard this as a mark of established grace, wherever it is followed in a Biblical manner." He adds: "There is another feature of the work on this charge that I desire to be noted in the historian's review of the Conference. That is, that the class and prayer meetings are recognized on this charge as necessary to spiritual growth. During this Conference year, 1916, up to August 1st, a prayer meeting has been held at each of the three appointments on the charge, with an attendance ranging from ten to forty. Even during harvest the attendance at the country churches were twenty-four to thirty. I should be glad if the recital of this bit of history of this charge might kindle a desire for the best things and the greatest success of the work in every charge in the Conference.

The one thing that will bring that result is prayer. If the church were holding the ground God designed it to occupy, many side doors which people are induced to enter would never be opened."

The following are the official members. To avoid rewriting the names of the classes they are indicated by number. Natoma is No. 1, Pleasant Plain 2, and Aurora 3:

Churches	\$2,500	\$1,500	\$1,500
No. members	97	48	26
Pay to Pastor ...	\$500	\$250	\$250
F. & H. Missions .	500	60	54
Exp. of S. S.	100	50	50

Officials—Trustees: (1) J. W. Boughner, M. C. Brown, H. E. Hall, Andrew and Alonzo McFadden, (2) D. Worden, C. and J. Griffin, S. Thornbery, J. E. Buel, (3) H. G. Dorr, W. Adams, G. Brown, H. W. Day. Stewards: (1) A. M. McFadden, J. Emerick, (2) C. Griffin, D. Worden, (3) H. G. Dorr, G. Brown. Class Leaders: (1) A. T. and A. McFadden, (2) L. C. Worden, J. Griffin, (3) H. G. Dorr, W. Adams. Sunday School Superintendents: (1) W. H. Beeson, (2) J. E. Buel, (3) G. Brown. President H. M. S., Mrs. Pearl Seitz. President Aid, Mrs. Jennie Erway. President Epworth League, Clarence Griffin. Improvements: (1) Electric lights installed, church painted inside and out, cost \$150; (2) new seats and other improvements, \$450; electric lights in parsonage, \$75.

NORCATUR.

The Norcatur Methodist Episcopal Church was organized in September, 1885, at the home of Joseph Reager, one and one-half miles east of the present town, with a membership of thirteen, with Reuben Bisbee as pastor. The first Quarterly Conference was held in the upper room of the store building belonging to Clinton Worrol in the autumn of the same year. The Sunday School was organized in the same room in the following spring. Later in the year, 1886, the meetings were held in the new school building. The first church was built in 1898, and dedicated in Sep-

tember of that year, under the pastorate of J. O. Osman.

The Lyle class of the Norcatur charge was organized by Reuben Bisbee in 1877 in a dugout belonging to Samuel Andrew, with eight or ten charter members, including the Andrews, the Wickhams, George Fossler, Sarah Shipton and Lizzie Sorrick. Later in the year a log church was dedicated by the Presiding Elder, W. J. Mitchell. In 1885 a Sunday School was organized. Some of its early records read: "No Sunday School today, owing to swarms of grasshoppers." And further on, "No Sunday School today, owing to the Indian raid."

In 1879 the pastor was E. G. Carey. He lived at Oberlin, which at that time was the head of the circuit. The first parsonage was a dugout, though later a small house was built for a parsonage. Following Carey as pastor of the charge came J. L. Langley, and he in turn by W. J. Meredith in 1881, who was a young man and came direct from Baker University. Under his pastorate a new sod church was built at Lyle, which was described as "a gem for that day." During the year Merideth received from the charge \$75 in money and a wife. In 1882 Lyle was without a regular pastor, but in 1884 it again became a part of the circuit under the pastorate of George Nulton of the Oberlin charge. In 1887 Lyle was united with Norcatur.

The Reager Church stands near the B. & M. Railroad, six miles east of Norcatur. In the year 1884 Reuben Bisbee heard that a Methodist family was living in the community and went in search of them. He found Joseph Reager, and nearby a brother, William Reager. William Reager was a bachelor and rather objected to the plan of having his house used for religious services, but Bisbee insisted and meetings

were begun. Later a Sunday School was organized. Henry M. Mayo was the first pastor regularly appointed for Reager, serving the charge from Norton. The Norton, then to Norcatur, then to the Divises charge, then back to Nortacur again.

In the spring of 1887 S. B. Lucas was appointed to Norcatur with Lyle and Reager. He was a young man, unmarried, and did good service for two years. He was succeeded by George Nulton, who had so nobly served the Oberlin charge, including Lyle, some years before. After two years he was succeeded, in the spring of 1891, by H. P. Mann for one year. M. W. Whelan was appointed to the charge April 1, 1892. During his time the sod church at Lyle was abandoned, and a store building bought and dedicated to the service of God. Brother Whelan was followed in the spring of 1894 by J. A. Clinger, who stayed only a part of the year, and was followed by E. E. Damon, who finished the work of that year and the next; then W. O. Allen served the charge one year. Rev. J. O. Osman was appointed in March, 1897. In 1898 a good church building was erected at Norcature, under the leadership of Brother Osmon. He did three years of excellent work on the charge, and was succeeded in March, 1900, by A. B. Conwell. He in turn was succeeded in the spring of 1902 by W. W. Hurlbut, who served the charge one and one-half years, then transferred, September, 1903, to Wisconsin. He came back, however, to Northwest Kansas Conference and is now a supernumerary member, residing at Norcatur, and is very helpful to the pastor and to all the work of the church. When Brother Hurlbut went away, the charge was supplied at once by R. S. Rutledge, who filled out that year and the next. During his pastorate the old parsonage, which was not very conveniently located, was sold, and two lots, with a small house on them,

was bought in the same block with the church. The next man to take up the work was N. S. Ragle. Brother Ragle was quite a church builder. In 1906 he supervised the remodeling of the church at Norcatur. Two good rooms and a pastor's study were added to it, making it a large and commodious house of worship. During the next year Brother Ragle supervised the building of a new two-room church at Lyle, doing much work with his own hands. The store building that they had used for several years was sold and moved away, and the new church built on the ground where it stood.

In 1907 a splendid little church was built at Reager. It was a part of the Divises Circuit at that time, and Brother J. R. Thompson, a supply, was pastor. This was the year before the "seven years of famine." The Reager class was small, and when the hard years came they were not able to pay their subscriptions; several families moved away, and there is yet a small debt of \$240 on the building. We hope to lift that this year. The Reager class is small now, but it is in a healthy and growing condition. We have large hopes for its future.

In the spring of 1908 the charge was divided. Norcatur became a station, and Lyle was made the head of a circuit which included Reager. The old parsonage at Divises was sold and the money put into a new five-room house at Lyle. J. H. Brown was the pastor appointed to the Lyle charge, and E. V. Allen took up the work at Norcatur. In the spring of 1909 Brother Allen was returned to Norcatur, and John E. Mumford was appointed to the Lyle charge. He only stayed six months, when he joined the Baptists and went where there was more water.

There had been two crop failures, and it was very hard for the people to support the church, so it was

agreed that Lyle should again be united with Norcatur. So Brother Allen took up the work of the entire charge in January, 1910. The new parsonage at Lyle had not been occupied, nor has it yet been occupied by any pastor. In March, 1911, Brother Allen was succeeded by Rev. M. G. Terry. He served the charge one and one-half years, leaving in September, 1912, for better pasture. There were still no crops. Rev. M. F. Loomis was the district superintendent, and there was never a more faithful man at his job. He felt that a new man could not take up the work and get the necessary support for the rest of the year, so he arranged for the pastor at Jennings, Rev. Edwin F. Sitterly, to serve both charges the rest of the year.

In the spring of 1913 T. J. Nixon was appointed to the Norcatur charge, which was made to include what had been the Kanona charge. It consisted of Kanona and Olive Chapel. This made Brother Nixon a circuit of five points, spread over a part of two counties. The arrangement was very necessary, in order that the burden of support might not be too heavy upon the several points, and that the pastor might have an adequate support. Brother Nixon served this united charge two years. During his second year "the seven years of famine," as the people call it, was broken by a big wheat crop, and big prices, wheat being as much as \$1.50 per bushel. At the Conference of 1915 the two charges were separated again, and C. H. Cowman was put in charge of the Norcatur work. He is serving his second year at this writing.

The statistics for 1917 are as follows: Three churches, worth \$9,500; two parsonages, \$1,800. Membership, full members, 193; expenses, \$281. Ministerial support: Pastor, \$1,100; district superintendent, \$76; Bishop, \$19; Conference claimants, \$48. Benevolences, \$1,071. Three Sunday Schools: Enroll-

ment, 239; officers and teachers, 36. Three Epworth Leagues, with a membership of 65. Woman's Home and Foreign Missionary Societies.

FIRST METHODIST EPISCOPAL CHURCH, NORTON, KANSAS.

What is reported to have been the first Methodist sermon in Norton was preached by Rev. Mr. Vance, a superannuated minister, in 1874. Irregular services followed this until in 1875, when Rev. R. H. Seymour and others established a regular preaching appointment in the village. In March, 1876, the Norton Methodist Episcopal Church was organized by Rev. Seymour with the following charter members: David Close, Ellen Close, Eli Dopps, Lizzie Dopps, D. M. Robinson and Mrs. D. M. Robinson, and possibly others. At the annual session of the Kanas Conference, held in the same month, Norton was made the head of a circuit, and Rev. R. H. Seymour was appointed preacher in charge, and continued as pastor until July, 1878.

On October 9, 1879, the organization was duly incorporated, according to the laws of the State of Kansas, as "The Norton Methodist Church and Parsonage Association," with D. M. Robinson, David Close, Eli Dopps, J. H. Phelps and J. R. Hamilton trustees. On January 14, 1902, an amended charter was issued, changing the official name to "The First Methodist Episcopal Church of Norton, Kansas," and specifying that the purposes for which the corporation was formed were to buy, sell and lease real estate for church, parsonage and library purposes, and to establish and maintain libraries and reading societies." The number of trustees was increased to seven, and the names of those serving for that year were D. M. Robinson, David Close, F. M. Snow, J. G. Stapp, T. I. Foster, M. P. Ward and L. J. Holcomb.

The first regular preaching place was in a log building on the west side of State Street, north of

Washington. This was followed with services in the rear of the postoffice in a building owned by W. B. Rogers. After the erection of the school house services were held in it, until the Presbyterians built their new church, on the corner of Wabash and Lincoln Streets. Through their kindness the Methodists shared with them in the use of the splendid structure. In 1881 the need of a permanent church home was felt by the membership, as well as the leaders of Norton Methodism, and a site was secured on North Norton Avenue. By the untiring efforts of all interested, "The Stone Church" was finished and dedicated in 1882. Rev. H. G. Breed, the Presiding Elder, and Rev. W. J. Meredith, the pastor, officiated at the dedication. This building served its purpose well for more than twenty years, and not until 1905 were plans perfected for a more modern and commodious structure. On July 1, 1904, lots were purchased on North State Street as a site for a new church. In the spring of 1905 plans were selected and arrangements made for a more modern building. Work progressed rapidly, and on August 10 the corner stone was laid, with appropriate ceremonies by Rev. W. J. Meredith, Presiding Elder; Rev. H. J. Lorenz, pastor, and Hon. George E. Griffin, mayor of the city of Norton, in charge of the service. The building was hastened to completion, and on December 17, 1905, was dedicated to the service and worship of Almighty God. Mr. J. M. Powell of Buffalo, N. Y., had been secured to manage the financial claims of the day, and the building was dedicated by Rev. W. J. Meredith and Rev. H. J. Lorenz, amid the rejoicings of a happy people.

Since the organization of the charge the following pastors have served the work: In 1876-1877, R. H. Seymour; 1877-1878, Allen Enyart; 1878-1879, W. A. Saville; 1879-1880, R. Bisbee and S. Crouch; 1880, for

three months, J. T. Britain; 1880-1882, J. W. Graham; 1882-1884, W. J. Meredith; 1884-1885, H. M. Mayo; 1885-1887, E. H. Fleisher; 1887-1889, L. O. Housel; 1889-1891, W. R. Pierce; 1891-1896, J. L. King; 1896-1898, A. N. See; 1898-1900, S. L. Semans; 1900-1906, H. J. Lorenz; 1906-1908, L. A. McKeever; 1908-1912, B. F. Thomas; 1912-1913, W. G. Smith; 1913-1914, W. B. Read; 1914-1915, C. A. Fellows; 1915 to the present, U. S. Brown. Many changes have been made in district boundaries and Norton has been identified with five districts and has had the following Presiding Elders and district superintendents: 1876-1878, W. J. Mitchell, Beloit District; 1878-1882, R. A. Caruthers, Kirwin District; 1882-1886, H. G. Breed, Kirwin District; 1886-1890, S. A. Green, Norton District; 1890-1896, E. W. Allen, Norton District; 1896-1898, M. M. Stolz, Norton District; 1898-1904, L. O. Housel, Norton District; 1904-1909, W. J. Meredith, Norton District; 1909-1910, C. W. Wynant and L. E. Rockwell, Belleville District; 1910-1916, M. F. Loomis, Colby District; 1916 to the present time, M. G. Terry, Colby District.

Norton charge has been well organized from its early history, maintaining one of the best Sunday Schools in Northwest Kansas. The organization of a Methodist Sunday School was perfected in the early eighties, and for years the superintendents were such splendid church workers as C. D. Jones, Frank Baker, L. H. Thompson and G. C. Wright. In 1907 John H. Bailey was elected superintendent and served for eight years, being succeeded by Guy H. Jaggard, who served for one year and was succeeded by the present superintendent, Mrs. C. B. Walker. The school now numbers thirty officers and teachers and a total enrollment of 415. The Epworth League was organized October 3, 1893, and has a membership of forty-two.

A well organized Junior Church is maintained and has an enrolled membership of forty-seven boys and girls between the ages of eight and sixteen years. Two active Ladies' Aid Societies are doing splendid work. The Ladies' Aid Society is composed of the older ladies of the church and is under the presidency of Mrs. Alice Campbell. This organization has contributed to the various departments of church work an average of about \$150 per year. The Methodist Episcopal Guild is composed of the younger ladies of the church and has been active in church and community interests. Mrs. J. M. Scott is president, and the contributions of this organization exceed those of the older society by a small margin. For many years the church has maintained a strong Woman's Foreign Missionary Society, the beneficial influences of which have reached to many foreign lands. Mrs. C. D. Jones is the president and the offerings of this society in 1916 amounted to \$135. One of the most helpful organizations of the church is the Methodist Social Club, which is composed of all the members of the church, and is in charge of one of the regular prayer meetings each month. It is a thoroughly organized plan for the development of the social life of the church and has been most helpful.

Norton has entertained the Northwest Kansas Conference twice, in 1891, with Bishop S. M. Merrill presiding, and in 1907, with Bishop Luther B. Wilson presiding. The Conference session of 1891 is remembered on account of the snow blockades, and the fact that Bishop Merrill was detained at Mankato and did not reach the seat of the Conference until Saturday evening. From the organization of the society to the present time, Norton has been recognized as one of the important churches in Northwest Kansas Methodism. Her pulpits have been supplied by the strongest men of the Conference, her growth has been steady

and continuous, until with her present membership of 330 her future is full of promise. The following notes are worthy of record:

April 3, 1895, J. L. King reported that he closed his pastorate of four years. The year just closing had been a good one; seventy had joined the church during the year.

March 4, 1908, L. A. McKeever had enjoyed a good revival. Presiding Elder Meredith preached three sermons at the opening of the meeting, and J. P. Brushingham spent two weeks on the charge, with gracious results. Fifty-five members of the church took the "win one" pledge. Eighty were converted or reclaimed, and sixty-six united with the church. There were sixteen men over forty years old.

The minutes of 1917 give the following church property: Church, \$8,000; parsonage, \$2,000; current expenses, \$396; full members, 321; preparatory, 15; salaries pastor, \$1,500; D. S., \$104; Bishop, \$26; C. C.'s, \$65; benevolence F. M. S., \$185; H. M. S., \$92. Grand total, \$1,146. Sunday School: Officers and teachers, 30; enrollment, 412; average, 161; expenses, \$274. Epworth League: Senior, 391; Junior, 46. W. F. M. S., \$135.

OBERLIN.

He was followed by W. J. Meredith, who for some years had been a student in Baker University. He did good work. A church was built at Lyle that summer. It was built of sod, but was plastered inside and was comfortable and commodious. It was dedicated by Rev. C. W. Caseley, who said of the building, it is a perfect gem.

Meredith had some peculiar experiences that year. At his first wedding the bridegroom fainted. Still he got the knot so securely tied that it did not slip. He received but \$75 for his year's work, but he got a wife,

who has been a faithful and efficient helper through all the years.

The Presbyterian Church was organized in Oberlin January 11, 1880, and the Baptist January 31 of the same year.

Dr. Caruthers was followed on the district by H. G. Breed, and I. L. Day was appointed pastor at Oberlin. This was in the spring of 1882, when the North-west Kansas Conference was formed by the division of the Kansas Conference. Brother day served the charge but one year, and was followed by C. P. Stayton.

It has been said, "It takes all kinds of people to make a world, but it would be a better world if there were not some kinds." We had one of this kind at Oberlin. He always took every possible opportunity to make a speech. One night the pastor opened the doors of the church and invited people to unite with it. This man came forward and gave his hand to the preacher, but before the pastor had time to say anything, the candidate for membership waved his hand to the audience for silence and began to talk. His remarks were designed as an explanation as to why he proposed to unite with the Methodist Church. He said he did not approve of some of her rules, and could not subscribe to all of her doctrines, but he had decided to have his name enrolled among the members. The pastor spoke up and said: "Brother, I have no authority to receive any one who does not believe our doctrines and will not consent to be governed by our rules." The man again waved his hand and was about to talk again, but the pastor pronounced the benediction and the service closed.

In the spring of 1884 Rev. George Nulton was sent to Oberlin. He was a devout and faithful servant of God, and an ardent lover of his home. He habitually drove from Oberlin to Lyle on Sunday morning, a dis-

tance of twenty-five miles, reaching there in time for Sunday School at 9:30. Even at that time he was a silent sufferer from the cancer that finally caused his death.

The Presbyterian Church was built in '83, and the Methodists held their services in it till they built their own church, three years later. The corner stone was laid August 8 by the Masons. Dr. Bariteau had charge of the ceremonies, the pastor conducting the devotions. Among the deposits in the stone was a Methodist hymnal, with the name of Mrs. A. E. Bariteau engraved on the clasp.

The church was dedicated by Rev. H. D. Fisher December 19, 1886. The church cost over \$5,000; \$1,900 had been secured previous to the dedication, and \$1,500 was pledged on that day, leaving \$1,600 still unprovided for. As is always the case, part of that which was pledged was not paid, so that when everything was cleared up, as far as it could be, July 9, 1887, the society was in debt \$2,000. This was borrowed from the Board of Church Extension. Five hundred dollars had been borrowed from that board previously, making a total debt of \$2,500. The church languished under this burden for years.

W. K. Loofbourrow was the next pastor and remained three years. Lyle was connected with Norcatur, thus leaving Oberlin a station. There were classes, however, at Bethel, Cedar Bluffs and Fawcetts, which were served at times by the Oberlin pastor. This year, 1887, the Ladies' Aid Society was organized, with Mrs. Loofbourrow president. The society has been maintained ever since, and has been a great help to the church. Mrs. George Robinson, who was president for many years, is deserving of special praise. The old parsonage was sold this year and a new one built. Mr. Loofbourrow was one of

the best sermonizers Oberlin ever had. He was followed by C. N. Cain, who came from the East, bringing his Eastern ideas and usages with him, which did not at all harmonize with our Western notions. He stayed with us but four months. A. M. Lott filled out that year and the next.

S. A. Green closed his term on the district and was succeeded by E. W. Allen. G. W. Hood became pastor in 1892. The Junior League was organized by him soon after it had been endorsed by the General Conference. Its life has been somewhat intermittent, but is at present (1912) a decided success, under the leadership of Mrs. Emma Huddle, who has been president for five years. W. A. McWright came in '93, and remained two years. He was followed by J. W. Snapp. He either organized, or reorganized, the Epworth League, and it has been kept up ever since, and has been a real help to the young people. I. S. Hall came to the charge in 1896. His sermons evidenced deep thought, and it was a pleasure to hear him. He was followed by J. N. Clark, who soon after disgraced himself and the church and withdrew from the ministry.

In the spring of '98 L. O. Housel became Presiding Elder of Norton District, and Rev. A. N. See became pastor at Oberlin. See and his estimable wife were highly esteemed by the people, and did much to restore to the church the prestige it had lost in recent years. In September the church debt was readjusted. The trustees at this time were I. G. Parker, W. H. Andrews, Alonzo Smith, J. A. Hughes and D. S. Bryan. The debt had been outlawed, but the trustees were not willing that the church should be disgraced by the society's fraudulently evading its responsibility. J. C. Postlathwait of Jewell City was attorney for the church Extension Society. That organization is bound by its charter to preserve its loan fund sacred. By

donating any part of that to the church, the society would forfeit its charter. It can donate interest. When this was made plain to the board, they were quite willing to adjust the debt. The interest was all donated, and the loan was extended for five years at six per cent.

In 1902 the sum of \$55 was raised by contributions and placed in the hands of J. J. Jackson, James Leak and W. H. Andrews, to be used in growing wheat for the liquidation of the church debt. Mr. Leak was entrusted with the whole matter, and in five years the \$55 had increased to \$1,000.

In 1901 Rev. See was placed on the Ellsworth District and J. M. Miller became pastor at Oberlin. He remained five years, and proved himself to be an earnest, faithful and wise preacher, and administrator.

In 1904 W. J. Meredith was made Elder. Soon after taking charge of the district he arranged to have Dr. W. A. Quayle come to Oberlin to assist in raising the debt. He preached on a Sunday morning, and in about twenty-five minutes secured enough pledges to cover the indebtedness. There was great rejoicing among the Methodists that night. However, the debt was not all cancelled till 1910. On February 11th of that year the Ladies' Aid Society paid the last \$5 and the burden was lifted. Owing to the floating population, the average resident membership of the church for sixteen years had not been more than fifty, and the pastor's salary for twenty years had been \$500, with an addition from the Missionary Society of from \$75 to \$150.

In 1903 the Herminston Union revival was held. This was a great benefit to all the churches. G. L. Rarick became pastor in 1906 and remained two years. Since that time the average salary of the pastor has been \$800. M. J. Mumford became the pastor in 1908.

In his first year the Oliver meetings were held. There was a great religious awakening; 1,000 conversions were reported. There were many accessions to all the churches. The Methodist received 182.

C. W. Wynant took the district in 1905, and served it a little over three years, when he was called to his reward. L. E. Rockwell was appointed in his place. The next year Oberlin was placed in the Norton District, and M. F. Loomis was the superintendent, and W. E. Scott was pastor.

During these years there were five local preachers living at Oberlin who are worthy of mention: Silas Spear, Lewis Barr, W. R. Carlton, B. F. Hutchins and James Leak. James Leak, J. W. Rea and Mrs. Amy Huddle were the class leaders. Trustees were C. J. Raymond, C. S. Maddox, C. Fowler, George McMullen, G. H. Shaw and W. H. Andrews. Mrs. A. A. Grindle was president of the Ladies' Aid, and L. E. Darrow recording steward. In 1912 Scott was succeeded by W. A. Dick, a very faithful successful pastor, who remained till 1916. M. F. Loomis, a faithful and much loved district superintendent, also closed his term of service at the same time.

The present membership (1916) is 170, fifty of whom are non-residents. The Sunday School enrollment, including Home Department and Cradle Roll, is 152. Average attendance, 80. Expenses last year, \$100. O. E. Furman is superintendent. Have a normal class and use the graded lessons. Epworth League has a membership of twenty-eight. Hazel Hurst is president. The Home Missionary Society numbers twenty-two, and Mrs. Abigail Maddox is the president. Has been organized nine years. The Ladies' Aid Society was organized in 1887; Mrs. J. W. Rea is the very efficient president. Present trustees, C. S. Maddox, L. M. Parker, George McNullem, J. Corral, C. J.

Raymond and George Shaw. Recording steward, J. W. Rea. James Leak, local preacher and class leader.

Last year the charge pledged \$600 to the Kansas Wesleyan endowment fund. Statistical report for 1917 is as follows: Church, \$3,000; parsonage, \$1,250; expenses, \$100; members, 160; preparatory, 20; support of pastor, \$1,050; D. S., \$80; Bishop, \$23; C. C. S., \$46; F. M. S., \$28; H. M. S., \$24. Grand total, \$335. Sunday School: Officers and teachers, 17; enrollment, 167; average, 90; expenses, \$100. Epworth League, Senior, \$40; W. H. M. S., \$43.

PLAINVILLE.

The Plainville class was organized in the open air, in front of the G. S. Slossons sod house, the people sitting on boxes, trunks and the ground, on March 24, 1878, Rev. L. W. Mickey pastor. The members were C. R. Durfee, leader; May E. Durfee, G. F. Slosson, A. M. King, Sarah King, E. M. Gales, L. W. Mickey, and S. L. Mickey. R. A. Caruthers was the Presiding Elder and appointed L. W. Mickey, a local Elder, Pastor of the Plainville circuit.

The pastor preached his first sermon on the charge, April 23, 1876. The first class meeting was held March 31. The members of the class were nearly all from Vinton, Iowa, and had been members of the church there. The first Quarterly meeting was held in the Slosson home, May 5, 1878.

The Sunday School was organized with E. M. Gale Superintendent and H. D. Lackore Secretary. H. C. Miller, of Hays City, presided at the first Quarterly Conference. The first funeral was of a boy named Conger, who died from the bite of a rattle snake. The first wedding was on March 29, 1879, R. M. Rouse and Matilda McClay were the happy pair.

There were six appointments on the charge: Maple Grove, Paradise, Pleasant Ridge, Eureka and Webster.

The pastor's salary was fixed at \$150.00, but it was not paid. The first church was of sod and was on the corner now occupied by the First National Bank. It was built in 1879. It was without a floor. The Trustees permitted the School Board to use the room for school purposes and the board put a floor in the house. Later a frame school house was built, and as a reciprocal favor, the church was permitted to use the school house for sometime.

When Rev. Mickey quit the charge in the spring of 1880 there were 98 full members and 20 probationers.

E. G. Gray was the next pastor and served one year, when he was succeeded by M. J. Bailey, who remained two years, '82 and '83. The society was chartered in 1882 and in '83 lots were secured, on which they attempted to build a parsonage, but did not succeed. In 1885 another effort to build was undertaken but again it failed. In 1886 these lots were sold for \$500.

G. L. Rarick became pastor in 1887 and at once applied himself to the task of building a parsonage. A. M. King gave a site, and in due time the house was erected at a cost of \$700. In April of the next year, the trustees determined to build a church. The contract was let to Ashbury Evans for \$1,040. The house was finished and dedicated, December 25, 1887. The estimated value of the property was \$1,911. A donation of \$300 was received through the Church Extension Society, from Mrs. Webster. A loan of \$300 was also granted by the Extension Society. Friends in Ohio, contributed funds for the pulpit and chairs. The dedication was followed by a gracious revival, in which 100 souls were converted. A good subscription list for the Central was also secured.

In 1894 a revival was held by the pastor, W. M. Sedore, when 120 bowed at the altar, and at the Com-

munion service shortly after, 100 partook of the elements.

In 1903-05, Rarick was again pastor. The charge having outgrown its parsonage, he again applied himself to the building of a house, adequate to the needs of the place, on another and better location, consisting of a quarter of a block.

The present church was begun in 1906 during the pastorate of R. E. Dunham, but was not completed till 1908, when J. C. Helmick was pastor. The building is 60x84, with basement 30x60, and a furnace room. The foundation is of native lime stone. The walls are brick, faced with Chamute pressed brick. The windows are Cathedral glass, of beautiful design. The building cost \$20,000, and has a seating capacity for 700. The parsonage is a well constructed, ten room residence. The church was dedicated March 22, 1909, by Dr. T. C. Iliff. Two thousand five hundred dollars were needed on the day of dedication, to clear the building of indebtedness. Three thousand dollars were pledged in a short time. Helmick was succeeded by M. F. Loomis, on May 12. A warm reception was given the new pastor.

A Ladies' Aid Society was organized in 1888. In the early years, the society busied itself much, in doing charity work, for the community; but since the new church was built, the Aid has devoted itself, almost wholly, to work for the church. At first they pledged \$600, which was promptly paid. Then \$50 were added for a memorial window. Later the basement was finished, to which the Aid contributed \$100. When the church was completed, this Society furnished carpet for the pulpit and aisles, and chairs for pulpit and choir, and an individual communion set.

After the parsonage was built, a porch was put on three sides of it, by the ladies, at a cost of \$500.

Since then, the Aid Society has looked after repairs, and assisted on the pastor's salary.

In the last four years it has raised the following sums: 1913, \$109.75; '14, \$89.36; '15, \$286.92; '16, \$85.92, total, \$571.95. Taken in all, this is one of the best reports it has been this editors' privilege to record. In recent years, the Society has contributed to the pastor's salary, a most excellent feature of this Society is, that its members pray, as well as pay, so contributed to both the spiritual and material interests of the church.

An Epworth League was organized in 1889, C. L. Richmond, President. For years the League members were largely elderly people, but at present young people are in control, and they have an excellent League. The W. F. M. S. was organized in 1901. Mrs. Joslyn was President. Recently the society has taken on new life. Eighteen new members have been added. Mrs. C. Burroughs is President, and Mrs. A. Rexrote, Recording Secretary.

The pastor, J. W. Snapp, says some years ago a disaffection was started in the church, by unwise teachings on the doctrine of Holiness. Thirty people withdrew from the church, and organized a society of the Nazarenes. For a time the break threatened to disrupt the church, but better counsels prevailed, among the disaffected, and the majority settled back loyally to Methodism. The church is now in a flourishing condition. He names the following persons as worthy of special mention, as supporters of the church: W. H. Bartlet, W. A. Green, C. N. Burroughs, S. K. Wise, F. Reynolds, F. C. Barr, J. Solenberger, R. R. Yeggy, E. Mead, J. W. Brison, Sarah Burkholder, M. McMichels, W. Parkhurts, H. S. Thomas, J. Travis.

In addition to the pastors already mentioned, the

following men have served the charge: J. M. Miller, '89-92; P. Smith, '92-94; W. M. Sedore, '94-96; J. W. Blundon, '98-01; M. J. Mumford, '01-02; G. L. Rarick, '03-05; R. E. Dunham, '05-06; J. C. Helmick, '06-09; M. F. Loomis, '09-10; L. Steere, '10-11; C. A. Fellows, '11-14; C. M. Snyder, '14-16; J. W. Snapp, '16-18.

With its good buildings, and the loyal support which the people give their pastor, Plainville has come to be one of the most desirable churches in the Conference. The present pastor says: "This has been a great year for us. One of the best best of my ministry. I have held my own revival, and have received 75 into the church, and there are others who will come.

The 1917 report is as follows: Church, \$20,000; parsonage, \$3,000; F. members, 253; preparatory, 3; expenses, \$485; Min. Sup. Pastor, \$1,540; D. S., \$96; Bishop, \$24; C. Cs., \$48; Benev. F. Ms., \$130; Home, \$80; Gd. total, \$1,402; 1 S. S. Os. & Ts., 29; total enrollment, 468; average, 234; expenses, \$192; Ep. L., Sr., 42; Jr., 49; W. F. M. S., \$28; Aid Soc., in four years, \$572.

PALCO.

Palco charge consists of four appointments: Palco; Asbury, Zurick and Mt. Pleasant.

Palco class was organized in 1890 by W. C. Jordan. The charter members were Mr. and Mrs. F. Ross and Mr. and Mrs. I. N. Carver. The first stewards were Mrs. Carver and Mrs. Northup. I. N. Carver was the class leader. The first Board of Trustees were F. Ross, W. E. Meade, Chas. Meade, Dr. Northup, I. N. Carver.

The church was built in 1904, John Solenberger, a local preacher, supplied the charge this and the following year. The church cost about \$1,500, and was dedicated by the Presiding Elder, Rev. A. N. See. It

was quite a neat little church. It has been remodeled and improved and is now a commodious building.

The present Board of Trustees are H. E. Meade, Dr. Northup, J. W. C. Williams, James Tribbes and J. E. Robeson. The first superintendent of the Sunday School was Charles Meade, the present one is Elmer Meade.

The League was organized in 1906. They are a class of good workers. Mrs. Minnie McElroy is president. There were gracious revivals held by Jordon, Stone, Mitchell, Nixon, Crippin, Plantz and Davis.

A Ladies' Aid was organized when Nixon was pastor. Mrs. Nixon being president. A W. C. T. U. was also organized during Nixon's pastorate, which is said to have done much to further the cause of prohibition in Rooks County.

In 1909 Plantz began the erection of a two-story parsonage, which was completed later, with basement for furnace. There are eight large rooms, a bathroom and closets. It is said, that when full completed it will be the best parsonage in the District.

The Asbury class was organized by Brother Jordan in 1888. Charter members were Mrs. Amanda Hoyt, Mrs. James Morris, Mrs. Sarah King, Mrs. Amelia Early, and Miss Susan Haupt. The last named was the first steward. Frank Smith, the first class leader, and Wm. Henderson, the first S. S. Superintendent.

The class worshipped in the school house, until 1914, when under the leadership of L. C. Hicks, a church was begun which was completed the next year, by C. A. Davis, and dedicated free of debt, by J. F. Harmon on August 15, 1915.

A remarkable thing is reported in connection with this dedication. There was no collection on the day of dedication, yet enough funds were in hand to pay all

bills with an overplus in bank of \$75.00. Mrs. Hamby, a worthy sister, made the society a present of an organ. A remarkable statement is also made in reference to the Asbury Class; they have had regular preaching service ever since the society was organized. Other classes, all around, lost out entirely, during the drouth stricken period. The church membership at Asbury is 29, that of the Sunday School is 65.

The Zurick Class was organized by A. T. Mitchell in 1882, in a sod school house, two miles east of Zurick. The charter members were Geo. Stamm and wife, grandpa Sunday and wife, Frank Hill and wife. Mrs. Stamm was appointed class leader, elected Steward and S. S. Superintendent, which offices she held for several years. The Sunday School was a Union School for a while, but was made a Methodist school during the pastorate of T. J. Nixon, with Ezra Smee, Superintendent.

During the year of crop failure, and consequent financial embarrassments, preaching service was discontinued, but the Sunday School was kept alive.

In 1899 Father Mickey, and a United Brethren minister, and a pastor of the Church of God, held a revival meeting which accomplished much good. Zurick class took on new life, and the next year, the church was built under the leadership of the pastor, L. H. Smith, at a cost of \$1,200.

The trustees were Ezra Smee, J. S. Sparks, Wm. Paywell, Wm. Spark and Royal Meade. The Epworth League was organized in 1906. A. W. Dick was the first president. He has been for several years a worthy member of the Conference; but the League he organized and presided over for a time has died. The membership of the church at Zurick is thirty. That of the Sunday School is forty-five. The Mt. Pleasant Class was organized by T. J. Nixon in 1902. For a

time this class was a part of the Ellis circuit. The charter members were Frank Eaton and wife, James Samuel and wife, Mr. Pierce and a few others. The trustees are: F. Eaton, Elmer Berrie, Minnie Burk, Mrs. Fondoble; class leader, Frank Eaton; S. S. Superintendent Elmer Berrie. Stewards, Nellie Noah, Louis Eaton, Mrs. Minnie Burk, Mrs. A. L. Hawkins. They have no Epworth League. The church being set on a hill can be seen for miles around, and is a joy to the whole community. It was built when Rev. J. E. M. Chambers was on the Ellis circuit, and was dedicated by Rev. S. U. Brown, Presiding Elder of the Ellsworth District.

The membership of the churches on the charge is 143 full members and 23 probationers. The Ladies' Aid Society at Palso has raised \$400. Mrs. Hamilton is president. That at Asbury of which Mrs. Belle Sturgeon is president has raised \$450, and that at Mt. Pleasant, of which Mrs. A. L. Hawkins is president, has raised \$225.

Statistics of 1914 are as follows: Four churches, \$7,000; parsonage, \$1,900; members, full, 129; preparatory, 16; expenses, \$150; support pastor, \$1,278; D. S., \$80; Bishop, \$23; C. Cs., \$46; F. Ms., \$55; H., \$40; grand total benevolences, \$490; four S. S. Os. & Ts., 38; total enrollment, 275; four leagues, Srs., 20.

PRAIRIE VIEW.

This is a three point circuit. Prairie View, Birkville, and Belle Plain.

The church at Prairie View was organized sometime previous to 1890. Services were first held in a sod school house, where Reo's Schesser, Barnard Turner, Bisbee and Young proclaimed the gospel to the people. Young was the Congregational pastor at Kirwin.

The church was built in 1890 by the Methodists with the assistance of members of other churches. It was dedicated by Rev. M. L. Burroughs. Rev. G. L. Temnant was the pastor, on the Long Island and circuit. Prairie View was a point on that charge and continued to be served by the Long Island preacher until 1909. It is highly probable that Brother Tenent performed a pastor's part in the building of the Prairie View church.

The pastors in later years were '91, G. Nulton, '92, W. S. Morrison, '93-94, H. P. Mann; '95, W. O. Allen; '96-1900, J. M. Miller; 1901, D. Reese, '02, C. H. Cowman; '03-04, B. F. Rogers; '05, A. J. Morton; '06-07, G. Johnson; '08-09, W. J. Ward; '10, J. Morton Miller; '11-12, T. J. Nixon; '13-14, Robt. Parker; '15-17, C. R. Flowers.

In 1909 a church was built at Birkville, the Conference minutes of 1917 reports three churches valued at \$4,000. In 1915 F. G. Cox, notwithstanding the many short crops and other adverse circumstances, started a parsonage and brought it well toward completion. The building is reinforced concrete and will last for many years. The officials of the charge are at Prairie View. Class leader, F. P. Gay; S. S. Supt., John Van Diest; Stewards, Gay, VanDiest, A. Denman and B. Finch; Trustees, Gay, VanDiest, B. Brown, S. Roberts, A. Denman. President Aid Society, Mrs. Flowers.

The Belle Plain class was organized by H. P. Mann, in May, 1892. C. W. Bisbee and wife and L. C. Shewey and wife were charter members. The church was built by C. R. Flowers, costing \$3,000, and was dedicated by G. R. Hall, Superintendent of the Salina District, June 24, 1917. This point was first served by the Norton pastor. C. W. Bisbee and wife, the pioneer Methodists of this region, are still active mem-

bers of the Belle Plain Class. The trustees and stewards are C. W. Bisbee, H. W. Curry, H. Pittaway, Mrs. J. Stevens, C. I. Alexander. A parsonage was built at Birkville in 1900, costing \$500. A church was built in 1906 costing \$2,500. This was burned in 1917. There was insurance on it of \$1500. This is being held, and the society proposes erecting a \$4,000 building in the near future. The trustees and stewards are J. R. Duff, D. A. Jorgan, H. Roeder, Mrs. L. Schesser, Mrs. R. L. Dibble and John Schesser; S. S. superintendent, Floyd Hays; Ep. L. president, C. L., Mrs. Schesser; stewards, J. Duff, D. A. Morgan. Belle Plain: C. L., C. W. Bisbee; stewards, C. W. Bisbee, H. W. Curry, H. P. Pittaway, C. I. Alexander, Mrs. J. Stevens; trustees, same as stewards. Supt. S. S., Mrs. Pittaway; president Ep. League, C. Bisbee.

Two pastors informed the public through the Central of some things that occurred at Prairie View. G. Johnson reported that a revival was held by the pastor, assisted by R. S. Rutledge through which the church membership was more than doubled. He testified that the membership is as loyal as can be found.

This was in December, 1906. On January 5, 1912, T. J. Dixon closed a meeting held in the church of the Hollanders, in which he was assisted by C. U. Ellis and wife. There were 100 conversions and some sought the fullness of the Spirit. In September, 1917, a revival was conducted by E. O. Hobbs, of Illinois, and H. S. Jenkins, of Kentucky. There were 53 conversions.

The amount of money to be raised at the several points for the coming year is apportioned as follows:

Pastor	P. V. \$570	Birkville ...	\$450	B. P. \$228
F. Missions	P. V. 47	Birkville ...	38	B. P. 19
Members	P. V. 86	Birkville ...	40	B. P. 27
S. S. Scholars	P. V. 115	Birkville ...	75	B. P. 60
Cur. Exp. of Ch.	110	Birkville ...	\$ 72	B. P. \$ 35
Cur. Exp. of S. S.	65	Birkville ...	35	B. P. 24

The statistics of the charge in 1917 follows: Church, \$4,000; parsonage, \$1,500; full members, 160; preparatory, 23; expenses, \$249; pastor, \$920; D. S., \$64; Bishop, \$14; C. Cs., \$28; F. Ms., 50; H. Ms., \$40; grand total, \$1,068; three S. S. Os. & Ts., 39; enrollment, 214; average, 110; expenses, \$48.

SELDEN.

The Selden Methodist Episcopal Church was organized by Rev. J. P. Smith, a local preacher, in 1888. The Sunday School and church services were held in the school house. J. W. McPeck was pastor, in 1889-90, and held successful revival meetings, by which a number of members were added to the class.

In the spring of '89 a board of trustees was chosen, and a parsonage was built. In the winter of '91-92 a church was built. A. C. Henslee, who was then an efficient local preacher, was appointed in '91, as pastor. He was followed by U. M. Creath. The next year Selden and Rexford were served by A. C. Henslee. The charge was afterwards served by the following pastors: '95, L. M. Hall; '96, G. H. Cheney; '97-98, N. W. Beauchamp; '99, B. F. Rogers; 1900, J. O. Osman; '01, J. O. House; '02, J. O. Borton; '03, W. E. Jenkins; '04-05, J. S. Davis; '06-07, L. C. Hicks; '08, G. Johnson; '09, L. Munro; '10, H. F. Odel; '11, W. W. Hulburt, '12-13, no pastor; '14-15, D. E. French; '16, V. Daniels; '17, J. W. Oliver.

The following facts were gleaned from the Central. In February, 1890, J. W. McPeck, pastor, was assisted by Thos. Muxlow, in a revival, in which there were 50 conversions. In March, '94, a correspondent reported that the pastor, A. C. Henslee, was active and successful. A good meeting was held at McGraw. The country was sparsely settled, but there were 50 conversions. They were building a new church. In July, '94, L. M. Hall was pastor at Rexford. The cor-

respondent reported that the spiritual condition of the charge was good, notwithstanding the adverse financial conditions.

J. O. Borton was the pastor in 1902. In February, 1903, a revival was held in which he was assisted by J. R. Thompson and J. T. Bates. There were 13 conversions, the church revived and backsliders reclaimed.

The church was built in 1903. W. E. Jenkins, pastor. It was dedicated November 22d, by L. O. Housel, the District superintendent. The building is 32x48 with vestibule 8x10, and cost \$1,500. \$950 were needed to complete payment, which was secured.

In 1904 this church was destroyed by a cyclone, while the funeral of Grandma Farmer was being conducted, while friends surrounded the corpse. The church and congregation were moved several feet from the foundation. There were 50 teams around the church. All vehicles were damaged; some entirely destroyed. The parsonage was damaged, and the out-buildings destroyed, but no one was killed.

The report for 1917 gives the following: Two churches, \$5,800; two parsonages, \$1,200; full membership, 144; preparatory, 5; current expenses, \$112; Supt., pastor, \$600; D. S., \$35; Bishop, \$2; C. Cs., \$11; Benev. H. Ms., \$23; grand total, \$109; two S. Ss. Os. & Ts., 35; enrollment, 200; average, 125; expenses, \$102; Ep. L. Sr., 90; W. F. M. S., \$11.

ST. FRANCIS.

This is the county seat of Cheyenne County, the only county in the state, the writer has ever visited, in which sage brush flourishes. Methodism was early established at St. Francis. It was made the head of a charge in the Conference of 1889. I. S. Hall was appointed pastor and served five years.

In February, 1891, he reported a revival meeting held in Cheyenne Valley, in which 30 persons were

converted and reclaimed, ten obtained the blessing of sanctification, and 18 were united with the church. The church building was painted and papered at a cost of \$100. The pastor reported that many people in the county were destitute on account of hard times. Twenty-three members of the church had left on account of this. The pastor had received a box of Aid goods from Minneapolis. At the close of his five-year pastorate, Hall reported 80 full members and 15 probationers; two Sunday Schools having an enrollment of 160.

In 1893 Wm. Sedore was appointed pastor. In March of the next year he reported a parsonage built and paid for. He also mentions the fact that J. F. Willetts, a state legislator, and a successful business man, devotes much time to the interests of the church.

The Harrison brothers, sons of a faithful local preacher, are also worthy of special mention in forwarding the work of the church. The following pastors subsequently served St. Francis: 1894, W. A. McWright; '95, I. S. Hall; '96-07, F. N. Willis; '98-09, J. W. Snapp; 1900, L. A. McKeever; '01-04, R. E. Dunham; '05-06; E. V. Allen; '07, R. S. Rutledge; '08-09, N. S. Ragle; '10-12, W. B. Reed; '13-14, W. G. Smith; '15-17, M. R. Starbuck.

The report for 1894 shows not only that a parsonage was built but a church valued at \$3,500 was also erected.

In the Central of March 10, 1909, a reporter stated that NN. S. Ragle has served St. Francis two years. Two special services were held, the last of which closed February 21. C. B. Allen assisted. The church had been greatly strengthened. The people were anxious for the return of the pastor. Three rooms, a pastor's study, and two bed rooms had been added to the parsonage. At the fourth quarterly meeting, the super-

intendent, C. W. Wynant, preached Sunday morning. All departments were represented.

In January, 1910, a two weeks' meeting was held. Evangelist S. A. French, of the St. Louis Conference, assisted. The entire High School except two professed conversion. Twenty-five united with the church. No further change is recorded in the value of property till 1917. The report for that year gives a church valued at \$30,000, and a parsonage worth \$1,700.

The District Superintendent says in his report, concerning this church: "The days of Miracles are not passed. The beautiful little city of St. Francis built an elegant \$30,000 church and paid every cent of it, in less than a year. This is one of the neatest, most beautiful and convenient churches I have ever seen. St. Francis always does the most gracious thing, and at this time did not fail; for at the fourth quarterly Conference, she requested the return of the pastor, M. R. Starbuck, for another year, at a salary of \$1,500, and parsonage." The pastor served as architect and overseer in the building of the church.

The statistics gives the following: Church, \$30,000; parsonage, \$1,700; current expenses, \$216; members, 189; support pastor, \$1,450; D. S., \$96; Bishop, \$24; C. Cs., \$48; Benev. F. Ms., \$100; H. Ms., \$90; grand total, \$837; S. Ss. Os. & Ts., 19; enrollment, 245; average, 120; expenses, \$80; Ep. League, Sr. members, 72; Jrs., 41; W. H. M. S., \$71.

ST. FRANCIS CIRCUIT.

This name appears of the first time in the appointments of the Conference in 1892. What points constituted the circuit is not known. It was served in '92 and 93, by David Harrison. It is doubtful if any Conference, Brother Harrison remarks that within of the points included in that circuit constitute a part of the present one. In the sketch of his work in the

the territory then included in the St. Francis Circuit, there are now six regular preaching places; and instead of the sod shanties, there are three modern schoolhouses, used for church services, and two good churches worth \$5,000, and paid for. At the close of Harrison's second year this appointment was dropped from the list and does not appear again till 1907, when A. L. Carlton was appointed pastor.

In his first report, 1808, he recorded that there were 75 full members and 51 probationers, three Sunday Schools having 140 scholars enrolled. The next year there were 100 members and five Sunday Schools having 48 officers and teachers and two hundred scholars. There was no church property, but they paid the pastor the first year \$540 and the second year \$650.

No church property was reported till 1911. That year there were two churches valued at \$4,000; and the charge paid for building and improving church property, \$1,700, and there was an indebtedness of \$500. No additional church has been built; the two have been improved bringing the value to \$7,000; but the charge has no home for its pastor. The historian has had no report of this charge and it does not appear in the circuit reports, the Central of March 7, 1894, contained this statement: "St. Francis Circuit was organized by David Harrison and served by him from serving longer."

December 26, 1907, Carlton reported a revival held with the assistance of Charles Williams, in which 48 were converted and ten sought and found the blessing of Perfect Love.

The membership at South Fork was more than doubled. The pastors who followed Carlton were, 1911, D. E. Beltz; 1912, H. W. Dolfe; '13-15, F. NN. Witham; '16; D. E. French; '17, Rob't Parker.

Report for 1917 is as follows: Two churches, \$7,000; members, 189; expenses, \$250; support pastor, \$1,005; D. S., \$44; five S. S. Os. & Ts., 50; enrollment, 260; average, 200; expenses, \$250.

WOODRUFF APPOINTMENT.

Tradition has it that this class was organized in 1893 and was probably attached to the Long Island circuit. No report has been made as to the number of members or who they were. The name appears in the list of Conference appointments first, in 1898. The first statistical report appears the next year. J. A. Arnett was the pastor and served the charge two years.

The first year he reported a church worth \$800 and a membership of 89 full members and 24 probationers. The church was dedicated October 22, 1890. \$187 were raised to complete the payment on the church. The next year he reported a parsonage worth \$400 and 115 full members and 26 probationers. There were two S. Ss. having 18 officers and teachers, and 100 scholars, with an average attendance of 95. They paid a cash salary of \$285.

The point continued to be the head of a charge, with varying success, like all other places in that section, 1910, when from some cause it was dropped from the list of appointments. From this point of view it is not easy to discern why it did not continue to be the head of a charge. The report for 1909 was on the whole, the best that had been made since the charge was organized. There were 113 full members and 36 probationers, two S. Ss. with 20 officers and teachers, and 90 scholars, with an average attendance of 66. They provided a house and paid a cash salary of \$423. The parsonage and church had both been improved. The church being valued at \$1,200 and the parsonage at \$700. Probably there was something

that justified the change, which cannot be discerned from the reports.

The writer is pleased to be informed that through the efforts of the District Evangelist, J. Morton Miller, the class has been revived and has taken on new life.

The pastors who served the charge following Arnett were B. F. Rogers, 3 years; Harry Fleisher, 1 year; W. H. Haupt, 1; J. H. Summer, 1; W. A. Armstrong, 4.

ZURICH.

Previous to the present year Zurich has been a point on the Palco charge. Desiring a pastor to live among them and not being satisfied with but one service on Sunday, at the urgent request of the people, Zurich was made head of a charge. Mount Pleasant, a country point 18 miles distant, is connected with it, and the appointment bids fair to prove a real success. The pastor, Rev. Roy Plott, writes that they have built a parsonage valued at \$1,700, and painted the church inside and out. A revival has already been held, resulting in the addition of 40 members to the church.

The trustees at Zurich are Frank Henry, president; Mrs. Foulk, secretary; Mrs. F. Hayes, treasurer; Mrs. J. Stone and Mrs. Tipton, stewards; Mrs. Sutor, John Sutor, Mrs. Paywell. League president, Mrs. Geo. Thompson; Sunday School superintendent, W. Sparks.

The officers at Mt. Pleasant are trustees, Frank Eaton, Mrs. Fondoble, Mrs. Noah, Mrs. Hawkins and Mrs. Burk. The stewards are Mrs. Nellie Eaton, Mrs. Lois Noah, the league president is Mrs. Nellie Eaton; Sunday School superintendent, Frank Eaton. The pastor states that the work is progressing splendidly. There is no report of last year, this being the first year for the charge.

CHAPTER VIII.

HISTORY OF THE CHURCHES IN THE ELLSWORTH DISTRICT.

Banner.

This class became the head of a charge in 1889. J. C. Elliott, a local preacher, was appointed pastor. His salary was fixed at \$200, but a deficiency of \$28 was reported. There were 43 members of church and three Sunday Schools, having an enrollment of 101. This would seem to be a fair beginning for a country charge in Western Kansas in that early day, and yet Banner was dropped from the list of appointments and did not again appear in that list till 1907. It is then found at the head of a circuit having 120 members and 16 probationers. There were three Sunday schools with an enrollment of 135, and two church buildings, valued at \$3,000. In 1910 the churches had been improved and were valued at \$4,500. But Banner evidently has the wrong name, for it does not keep the banner waving. It can not say, "The flag never touched the ground."

We found that it was visited in 1889 with promising omens; but in '90 it was lowered and not again raised till 1907. How long it will wave remains to be seen. The statistics for 1917 show as follows: Church, \$1,500; members; full, 70; preparatory, 12; foreign missions, \$11; home missions, \$16.

Beverly Charge.

During the winter of 1874-5, Rev. I. McDowell conducted several revival meetings in different school houses in the vicinity of what is now the neighborhood of Beverly. These meetings were very successful, resulting in securing many converts. One hundred

joined at the three points, viz: Madison, Colorado and No. 15 school house. These were attached to Lincoln circuit.

Vesper and Sylvan Grove were two other points on the circuit. However, this arrangement only continued for a short time. The last two points were attached to Tescott and the Lincoln circuit lay west of Beverly.

In 1887 the town of Beverly was started and the several classes united to form one class at the village. Services were held in the school house, then in the Baptist church, later in a town hall owned by Mr. Staats.

For a number of years, Tescott and Beverly were conjoined to constitute a charge. When thus conjoined, Beverly was at a disadvantage, Tescott having a good large church, was regarded as the head of the charge. In 1898 lots were secured at Beverly on Main street, and a church was built during the pastorate of M. J. Mumford. It was not reported to the Conference till 1901. It was then given a valuation of \$2,000.

Until recently there has been no parsonage and consequently the pastor has not resided on the charge. It has been served much of the time by students from the Kansas Wesleyan. In 1916 the church was moved to a more desirable location and a \$2,000 parsonage erected adjoining it. The church and parsonage are valued at \$4,500. They raised last year for church property, \$1,850.

The following are the names of some of the people who were members of the church in the seventies and eighties: Dora Webb, James Bell, Fred Skinner, Tom Skinner, Mr. Lacy, George Ingham, George Hill, John Bell, John Polley, Nathan Eddy, L. S. Ruggles, John Savan, William Ricord, John Shaver, Ive Judd, Charles Cullum, Bill Crosby.

Some of the pastors who have served the charge were Isaiah McDowell, S. A. Green, J. W. Blundon, John Medcraft, Charles Robinson, J. M. Miller, D. McGurk, J. H. Kuhn, and J. A. Plantz.

January 8, 1913, Plantz reported to the Central that the pastor had received a donation of \$7.00 cash, a study chair and two boxes of groceries.

The church is now well organized and is doing successful work. The membership is 85 and 5 probationers. The Sunday school has a total enrollment of 138, average attendance, 70. The Ladies' Aid is well attended, as is also the Thursday night prayer meeting. There is a good Gospel team and a live class of Camp Fire Girls.

The officers are: F. N. Stelson, pastor; Dr. O. E. Wolfe, president Board of Trustees; Mrs. H. Pagan, president Ladies' Aid; J. H. Horry, superintendent Sunday school; Mrs. Maud Caassel, president Epworth League; Marie Sperry, president Jr. League; Dr. Albert Cassel, Captain Gospel Team. Stewards are Mrs. Jennie Bell, Miss Lillian Shaver.

Statistics for 1917: Church, \$2,000; parsonage, \$2,000; full members, 125; preparatory, 5; current expenses, \$150; salaries, pastor, \$742; district superintendent, \$51; bishop, \$73; C. C.'s, \$26.

Benevolences: Foreign missions, \$40; home missions, \$40; grand total, \$136; Sunday school officers and teachers, 17; enrollment, 125; average, 65; expenses, \$70; Epworth League, Sr., 40; Junior, 30.

Brownell.

Brownell, Dauby and Riverside are the three societies, which together compose the Brownell appointment. The three points together have a membership of but 72, and there is only one Sunday school, having 11 teachers and officers and 61 scholars, with an average attendance of 35. They have a church

valued at \$3,000, the current expense of which is \$82.

There is no parsonage, but there is a league reporting a membership of 31. The pastor was paid last year, \$690, of which Brownell paid \$550, Danby \$40, and Riverside, \$100. The charge paid on benevolences was \$95 and a grand total of \$260.

Bunker Hill.

This is one of the older charges in the Conference, being entered in the list in 1880, two years before the Conference was organized. S. A. Green, who entered the ministry in 1868 was the first pastor. The first year there were 69 members, 7 probationers, and 1 local preacher. There were five Sunday Schools having 36 officers and teachers and 140 scholars. Green served the charge two years. The second year he reported 114 members and 46 probationers; 5 Sunday Schools having 72 officers and teachers and 460 scholars. The report for 1888 gives 2 churches valued at \$3500 and that for 1897 gives a parsonage worth \$500.

The first pastor was allowed \$500 but received only \$260.

The charge was a circuit from its first organization, though how many, or what were the out appointments is not now known. Judging from the number of Sunday Schools reported by the first pastor, it must have covered quite a stretch of country.

At present, there are three points: Bunker Hill Dorrence and Pioneer. The latter is a school house appointment. There is a church at each of the other places. The pastor received \$1,000 and a house. Of this sum, Bunker Hill pays \$450, Dorrence \$350 and Pioneer \$200.

The following pastors have served Bunker Hill: '80-81, S. A. Green; '82-83, O. N. Maxon; '84, A. J. McCracken; '85, J. W. Edgar; '86-90, J. N. Cox; '91-92, Wm. Nash; '93-95, C. W. Talmadge; 96-97, J. F.

Clark; '98, H. P. Colegrove; '99, L. A. Dugger; 1900, M. J. Mumford; '01-03, W. E. Green; '04, W. R. Allen; '05, B. F. Davis; '06-07, T. J. Nixon; '08-09, J. E. Brown; '10, C. J. Semans; '11-12, B. D. Brooks; '13, J. B. Kipple; 14-15, J. E. M. Chambers; 16-17, A. J. Glenz.

STATISTICS FOR 1917.

Two churches, \$3,000; parsonage, \$1,500; members, 74; prep., 43; current exp., \$133. Pastor, \$1,100; D. S., \$80; Bishop, \$20; C. Cr., \$50. F. Ms., \$74; H. Ms., \$64. Gd. total, \$521. Three Ss. O. & Ts., 30 Enrl., 231; Av., 117; Exp., \$100; W. F. Ms., \$26, Ep. L. Sr., 60; Jr. 40.

Carneiro.

The society at Carneiro was organized by W. S. Morrison in 1885, who was stationed at Kanapolis. The first members were Geo. Adamson and wife, Mrs. Jennie Cook, Mrs. Lizzie Dalgetty, Mrs. Jessie Morgan.

The church was built in 1894 and dedicated the first Sunday in January, 1895, by the Presiding Elder of the District, W. A. Saville. John Hogan, the prince of church builders, was the pastor at Kanapolis in 1894-05. So it is safe to say that he built the church at Carneiro. No improvement has been made since it was dedicated. This point was a part of the Kanapolis circuit till 1913, since which time it has been a separate charge, and has been served by the following pastors: 1914 supplied by W. H. Sweet; 15-17, D. O. Gunckle. In 1915 there was a church valued at \$1500, 41 full members, a Sunday School having 10 officers and teachers and 62 scholars.

They paid the pastor \$326 and a total for ministerial support of \$367. They contributed for missions \$63 and for all benevolence \$104. Ep. League Sr., 15.

In 1903 O. B. Smith moved into the neighborhood with his family. This was very fortunate for the Carneiro Church. Smith and his wife were earnest Christians, and devoted to the interest of the church. Their home was always open for the entertainment of the pastor. Their three sons Ralph, Paul and Mark and daughter Ethel, all united with the church in childhood, and like their parents were devout Christians. The daughter married Mr. John Ulricson, who is also a Methodist. So the Smith family constituted a very important part of the Carneiro Church.

The Conference of 1917 combined Carneiro and Langby, so the statistics give the figures for both churches. Report for 1917 follows: Two churches \$3,800; full members, 139; current expenses, \$206; support pastor, \$667; D. S., \$48; bishops, \$11; C. C's., \$25; F. M's., \$57; H. M's., \$28; grand total, \$387; two S. Ss. Ow's. & T's. 25; Enrjut, 263; Av., 89; Exp., \$117.

Culver.

The Culver Class was organized in the year 1871. The members were Captain Morberly and wife, R. H. Lesley and wife, Mrs. Clark, Mrs. Bell and Mrs. Lewis.

It is not known where this class met, but in 1872, meetings were held at Lockard, and in 1873 a service was held in the Cox school house.

Rev. H. R. Golden was the preacher. He had an appointment also at Faulin and at the Norton school house. He held services at these several places every three weeks. In '74 he organized a class of 30 members at the Cox school house. Only two of the 30 were living in 1913. These were Jonas McCullick, and Mrs. Suenberger.

In 1885 Father Phillips was class leader. The classes at Crown Point, Pleasant Hill and Lockard were consolidated.

The charter for the Culver Church was filed October 1st, 1886. The name was The First Methodist Church of Culver, Ottawa County, Kansas. The charter members were C. E. Whitney, A. H. Fisher, G. Bruner, R. H. Lesley, A. J. Lyple C. B. Brisco, J. A. Mayes. These were the trustees and were qualified, September 15, 1886, before R. C. Stanley, J. P., Culver, first appears in the last of Conference appointments in 1887.

The local church has a record of those who served the charge previous to that time. This writer has no way to verify that record, so cannot vouch for it, but assuming that is correct, he gives it as it was given to him.

H. R. Golden, 1874 to '77; '77 to '80, J. M. Miller; O. N. Maxon, '80-81; J. W. Nlondon, '81-83; R. P. Howe, '83-84; W. R. Leigh, '84-85; S. L. Semans, '85-89; J. H. Ruhn, '89-90; J. W. Edgar, '91-92; M. O. Moyer, '92-93; B. F. Rogers, '93-94; S. W. Welty, '94-95; J. W. Snapp, '96-April to September, '96; W. D. Schermerhorn, '96-97; M. G. Terry, '98-99; H. O. Holter 1900-01; C. W. Stevens, '01-04; L. A. McKeever, '04-05; James Flowers, '05-07; J. T. Bates, '07; J. B. Kipple, '08-09; I. L. McKeah, '10-'12; J. F. Johnson, '13; L. C. Cobb, '14-16; W. E. Scott, '17.

Two young men now serving as pastors in the Conference, started from this charge; O. A. Darnel and W. C. Brayman.

February 3, 1892, Edgar reported that a three weeks' meeting was held at Lockard School House. The church was revived. With the assistance of E. H. Bailiff a meeting was held at Culver, 31 joined the Methodist and Presbyterian Churches. The fourth Quarterly Meeting was held on a Monday; one infant and one adult were baptized.

The Central of January 29, 1902 contained a report from C. W. Stevens, of a revival at Culver in

which twelve were converted, and fifteen joined the church. The issue of February 25, 1903, had another report stating that the parsonage had been improved by the addition of four rooms and two porches at a cost of \$525. All benevolences were full and he hoped to double the amount for missions. Two revival meetings had been held in which thirty were converted and joined the church.

March 2, 1904, gasoline lamps had been put in the church and a coal house had been built. The church and community surprised the pastor. A pleasant evening was spent.

Statistics for 1917 are as follows: Church, \$3,000; parsonage, \$1,500; members full, 195; Prep., 14; Exps., \$56; pastor \$1,050; D. S., \$80; bishop, \$20; C. C., 50; benevolence F. Mis., \$50; H. Ms., \$40; Gd. total, \$612; three S. S. & T's. & Of's, 33; Enrl., 283; Av., 136; Exp., \$107; Ep. L. Sr., 40; WHMS, \$71.

Claflin.

The Methodist Episcopal Church was organized at Claflin in the year 1888 by E. H. Rubicon. The names of the charter members were not preserved on the records. The society was first connected with the Holrood Circuit of which C. M. C. Thompson was pastor. He served the charge three years and was succeeded by W. H. Haupt who was pastor but one year, but during that year a church was built which was dedicated in June, 1893.

The trustees were G. W. Morris, G. A. Palsket, Sarah M. Grizzel, John Dunston and M. C. Elmore. Haupt was followed by J. W. Blundon who made his home in Claflin and lived in a one room house which stood where the present parsonage stands. Blundon served the charge five years and was succeeded by C. W. Talmadge.

He made an addition of three rooms to the parsonage and served the charge three years.

A. T. Mitchell, a local preacher was pastor 1901-1902 and was followed by F. D. Funk. During his pastorate the parsonage was remodeled and two more rooms added. S. L. Semans came to the charge in 1907 and served two years. During his stay the church was remodeled and improved by the expenditure of \$1900. Opera chairs took the place of the old pews and a furnace was installed. The church was rededicated, and sufficient funds were pledged to complete the payment for the improvements. W. H. Sweet preached the dedicatory sermon. J. O. Borton succeeded Semans in the pastorate, in the spring of 1909, and remained on the charge till August 1910, when he was lifted from Claflin by the Presiding Elder, and placed at Ellsworth; and J. E. Wilson of the Northwest Indiana Conference was transferred to the Northwest Kansas Conference and stationed at Claflin. He remained two years. He was his own evangelist and during his first year there were sixteen accessions to the church, and ten the second. U. S. Hardton was his Sunday School superintendent, and held the place four years. In 1914 C. E. Wood was appointed to Claflin. The record shows thirteen accessions during the year.

Wood was followed by L. M. Canfield, the present pastor. The Sunday School and congregation have both improved very materially. A revival was held in November, with the assistance of C. A. Kemp and wife of Winona, Kansas, in singing and work with the children resulting in forty-two conversions and accessions to the church.

Both church and parsonage were painted and plans are being laid for a new church. The League numbers thirty. Harry West is president, Ethel Matthews,

Luce Hiff, Pearl Matthew, and P. H. Surcher are vice-presidents, Elsie Ruch is secretary-treasurer.

The League is not as active as it should be; but a few years ago they purchased and paid for a piano for the church. This year they have assumed payment of \$25 toward the church budget.

A Junior League was organized in 1892—W. H. Haupt, pastor.

Church, \$3,000; parsonage, \$1,500; full members, 113; preparatory, 5; pastor, \$1,200; D. Supt., \$80; bishop, \$20; C. C's., \$50; F. Mis., \$80; H. Mis., \$13; total, \$560.

S. S. O's. & T's., 24; total enrollment, 215; expenses, \$156; Ep. L. Sen., 30; W. F. M., \$55.

Ellis.

The Ellis Class was organized in 1877. The charter members were Wm. and Fannie Patient, A. B. and Martha Norcross, E. S. Perigo, Mrs. C. I. Perigo, A. A. Bowen, E. M. Bowen, G. G. Lee, and Allen Redding.

The name first appears in the statistical report of 1879 where Hays City and Ellis appear together though there really is no report made for the year. In the appointments J. Webb was appointed pastor. However, in the statistical tables of the next year, N. A. MaKeeney is conjoined with Ellis; and the charge thus constituted gave an account of itself.

In the Minutes of 1880 that charge reported 104 members two local preachers, a church worth \$1,500; there were three S. S.'s having 18 officers and teachers and 158 scholars; and they paid the pastor \$475; but in the appointments for that year, Hays and Ellis are again put together.

Eighteen hundred eighty-two is the first report in which Ellis stands alone. That year there were two S. S's. reported, having eleven officers and teachers

and 100 scholars, a church worth \$1,500 and they paid the pastor \$484 and \$2 for Missions.

The pastors who have served the charge were as follows: '77-78, R. B. Turner; 1879-80, J. Webb; '81, J. W. Graham; '82-83, W. T. Robinson; '84, J. Pittinger; '85, E. B. L. Elder; '86-87, B. F. Hewitt; '87-88, J. N. Moore; '89, O. N. Maxon; '90-92, W. A. Saville, '93-95, G. H. Woodward; '96-7, W. R. Allen; '98, R. H. McDade; 99-02, J. F. Johnson; 1903-05, J. C. Helmick; '06-10, H. H. Bowen; '11, W. K. Stalnaker; '12-13, L. B. Tremain; '14-17, J. A. Westerman.

W. A. Saville who was at Ellis during the years '90-1-2 gives such a pleasing report of his work he is permitted to tell his own story. He says: "On coming to the charge, I was very cordially received. Each year of our stay, the Lord blessed us with good revivals. We put into operation some new things, which was a great help to the young people. I think the most important thing I did was giving to the church the ministry of Brother C. W. Talmadge.

"He was converted in our meetings, and received on probation, and later into full membership. A. Y. M. C. A. was organized, and he was put in charge of it. He did a most excellent work among the R. R. men. He has an excellent wife, through whose influence he was led to Christ, and later into the ministry. There were many colored people living in the north part of town, who had no service of their own, and did not attend ours. I visited them, and started a Sunday School, and then they invited me to preach for them, which I did in the afternoon on Sundays. In the course of time they became anxious for a church, and a subscription was started for that purpose. Quite a little sum had been pledged, and about fifty dollars had been collected and deposited in one of the banks.

"The town was startled one morning, to learn that that bank had closed, and the banker had absconded.

Not only had the church lost the money they had deposited, but I and many others had lost all our savings. So that spoiled our prospects for a church for our colored friends.

"I attended two golden weddings while living at Ellis. The first was a unique affair. The youngest daughter in the family, had arranged to be married on the day that the Golden Wedding would occur; and I had been engaged to perform the ceremony. When the aged couple came on the floor, they were accompanied by the young bride and groom elect. When I had closed my little speech to the old folks, they stepped aside and the young people took their places, and to the astonishment of the entire company began to repeat the marriage ceremony. The whole thing passed off very pleasantly, and to the delight of all concerned.

"The other Golden Wedding was that of the parents of Dr. Norcross of Pittsburg, Pennsylvania. The old people lived five miles in the country but notwithstanding that a very large company gathered at their home, and a most delightful time was enjoyed.

April 21, 1893, G. W. Woodward reported to the Central that the charge had been left in good condition by the previous pastor. All financial claims had been met; congregations good, 50 to 70 at Prayer Meeting. Y. M. C. A. doing good work among R. R. men.

July 28 of same year Children's Day collection amounted to \$20.

January 3, 1894, the R. R. men surprised the pastor. He was invited to the church where one of their number in a neat speech presented him a set of furniture and a purse with which to purchase portiers. The Christmas exercises were good and well attended.

April 21, 1897, W. R. Allen reported that on his return for the second year he had been invited to give the Memorial Address at Russell.

February 9, 1910, H. H. Bowmen had paid \$800 on the church debt, and had provided for entire debt. A 1300 lb. bell had been placed in the belfry.

At present the S. S. superintendent is D. C. Gugler, League president Miss Grace Hourton; president of Ladies' Aid Mrs. H. W. Griffith; president W. F. Missions Mrs. J. A. Westerman. Report for 1917 follows:

Church, \$6000; parsonage, \$1200; Exp., \$231; F. member, 118; prep., 3; pastor, \$1300; D. S., \$80; bishop, \$20; C. C's., \$50; F. Mis. \$162.

Ellsworth.

This charge was organized in 1872. James Conner was the pastor and James Lawrence the presiding elder. Ellsworth was a cattle town and was the rendezvous for cow boys and did not boast of an ideal city government.

The following persons were charter members of the Ellsworth Church: Mary Allen, J. Arnold, Hannah Cole, George Cole, Lyman Cole, George Enoch, Persie Enoch, B. T. Loomis, J. C. Loomis H. M. Lee, Ledonia Lee, John McDonald, Dr. E. G. Minnick, Mary Minnick, Edward A. Vermillia, E. O. Vermilla, and Eliza Vermilla. The first Stewards were E. W. Patterson, E. H. Moberly, H. H. Whaley, S. R. Farr. The Trustees were Dr. E. G. Minnick, B. T. Loomis, J. Beebe, H. W. George, William Ashmead. B. T. Loomis was also class leader. There were six local preachers: John Shackelford, S. R. Farr, J. Conner, D. C. Osborne, H. C. Williams, and M. T. Gatlin.

Plum Creek was an out-point twelve miles south with three Stewards, F. F. Frantz, H. M. Lee, and Isreal Pornick.

A Ladies' Aid Society was organized in the early years of the charge and has rendered valuable service

throughout the years. In 1896 an Epworth League was begun with 26 active members and 22 associate. In June 1908 a Woman's Foreign Missionary Society was organized with Mrs. J. W. Bates the first president.

Galatia.

This is one of the oldest charges of Western Kansas. It is a four point circuit composed of the following classes: Pleasant Dale, Olivet, Winterset, and Galatia. Pleasant Dale is the oldest organization of the charge the class having been formed in 1889. There is now a membership of thirteen. They have a church valued at \$2,000; and pay the pastor \$175 and for current expenses, \$40. G. W. Hopkins and Mrs. B. S. Minnick are trustees.

The Galatia class was organized in 1891. They have a membership of 31.

There is a church valued at \$2000 and a parsonage and barn worth \$1300.

They pay the pastor \$375 and pay for current expenses, \$100.

The trustees are C. W. Gustin, Ben Myers, and J. P. Rishel. The stewards are Mrs. F. F. Harmon, Mrs. H. Dumler, and J. P. Rishel on a steward, and also S. S. superintendant.

The Olivet class was organized in 1894. It is a small class of but 10 members; but they have a church reckoned to be worth \$2000, and they pay \$200 on pastors salary, and \$40 a year for current expenses. The trustees are A. W. L. Larkins and Mrs. Margaret Shields.

Winterset is likewise a class of but 10 members, who meet in a school house. Dora Cromwell and Joseph Krause are the stewards. They pay the pastor \$150, and pay \$25 current expenses. The class was organized in 1894.

The statistics given for the charge are as follows: 2 churches, \$6000; parsonage, \$1000; members, 70; expenses \$165; suppt. pastor, \$950; D. S., \$64; bishop, \$16; C. C's., \$40; F. Ms. H. Ms., 0-0; grand total, \$539; S. S. officers & teachers, 13; Enrl., 64; average, 30; Exp., \$25.

The Elmdale class of 17 members was formerly a part of this charge, but was transferred to the Hoising charge in 1916.

Grainfield.

This charge is situated in the northern part of Gove County on the Union Pacific. It is not known when the class was organized. The name appears in the list of Appointments, first in 1886. M. M. Stolz, the presiding elder says: "The circuit was organized that year. It consisted of four points on the railroad: Grainfield, Grinnell, Buffalo Park and Quinter." The elder remarks that each point will be the center of a good charge when the country develops. This heroic faith may possible be realized sometime, but that time is still future.

The first pastor was L. A. Dugger. He reported a church worth \$600, with a debt of \$200. No Sunday School was reported, probably it was a Union school. Ten dollars were paid for missions and \$445 for ministerial support.

Those who were afterward appointed to Grainfield were as follows: F. M. Culp (a Supply) '87; T. J. H. Taggart, '88; H. S. Plummer, '89; H. Dalton, '90; John Hogan, '91-3; J. A. Colwell, '94; J. F. Clark, '95; W. E. Scott, '96-8; H. P. Colegrove, '99-00; W. M. Dews, '01-04; J. J. Mickey, '04-05; R. Bisbee, '06; J. H. Solenberger, '07-8; C. J. Barner, '09-10; W. J. Ward, '11; O. M. Freeman, '12-14; R. E. Lawhead, '15; Kipple, '16-17. Having had no report from the charge,

this historian can only recite what these men have reported to the Central from time to time.

T. J. H. Taggart says of his pastorate: "My first experience at Grainfield was the facing of situation growing out of a trouble between the pastor and one of his officials. The altercation had almost culminated in blows. Then the preacher gave up his charge but remained in the town and tried to act as a horse trainer. So the church had been without a pastor for a time before I went to it. W. W. Stocking had been placed at Gove City. The Grainfield Circuit was to consist of Grainfield, Grinnell, and other points that could be picked up.

"Brother Stocking soon left Gove, and went back to the shops at Ellis. So Gove was annexed to Grainfield, and I had the only big circuit, of my pastorate. I had taken up a school house north of Grainfield and one northwest of Grinnell. These, with Indian Creek, and Gove made a charge of six appointments, and I preached eight times in making the circuit every three weeks.

October 11, 1893, F. A. Colwell reported that a two weeks meeting had been held in a sod schoolhouse. Room was crowded. Twenty had joined the church. The crop was a total failure. January 2, '95, he reported that 164 had joined since he took charge.

W. F. Scott reported in November, 1897, that by removals the class had faded out, but by a house to house canvass a debt of \$106, had been raised, and thus the reputation of the church had been saved.

In the Central of December 24, 1902, W. M. Dews reported that a successful meeting had been held with the assistance of Mrs. P. J. Eperson. A number were converted and sanctified, and quite a number joined the church.

Statistics of 1917: 2 churches, \$3000; parsonage, \$2300; members, 65; Prep., 9; Cur. Exp., \$60; pastor,

\$910; D. S., \$58; bishop, \$14; C. C's., \$35; 2 S. S. O's. & T's., 21; Enrl, 186; Av., 130; Exp., \$70; F. Ms., \$15; H. Ms., \$15; Gd., total, \$190; Ep. L. Sr., 45.

Gove.

The Gove Circuit was organized in 1887, and appears in the statistical reports, first in 1888. Two Sunday Schools were reported having ten officers and teachers, and forty-five scholars. Sixty-two full members and seven probationers were reported, and they paid the pastor \$226 and \$14 for Missions.

W. W. Stocking was the pastor who was returned for another year, but for some reason he soon gave up his charge, and returned to the R. R. shops at Ellis. Gove was then annexed to Grainfield Circuit, and was continued in that circuit for a number of years. It was not the head of a charge again, until 1905. At that time two churches and two Sunday Schools were reported. The churches were valued at \$1600. There were also two parsonages valued at \$1000. There were 171 full members and 22 probationers. J. J. Mickey was the pastor and they paid him \$610.

In the Fall of 1904, the pastor, W. W. Dews assisted by J. C. Helmick, held a successful meeting, in which 60 professed conversion. An Epworth League of 31 members was organized; twelve subscribers were obtained for the Epworth Herald and three for the Advocate.

Twenty-eight united with the church. In September 1906, R. Bisbee was pastor. He held a ten days' meeting, in which 50 persons were converted.

That year only one church was reported which was valued at \$1,500 and the parsonage was estimated to be worth \$1,000. There were 113 full members and 25 probationers. The Sunday School reported 19 officers and teachers, and 107 scholars. There were 50 members of the Senior League, and 25 of the Junior.

The following men have been the pastors of Gove: 1908-09, A. D. Rice; '10-12, J. B. Siter; '13-14, D. O. Sunckel; '15-16, E. S. Pangburn; '17 N. W. Weaver.

Every church organization is dependent upon the faithfulness and fidelity of individual men and women, and the history of no church can be fully written without giving the names of at least some of these people. It would be a pleasure to give the names of those who were the mainstay of every church, but unfortunately, the writer has not such names at his command.

Statistics for 1917 give the following: 2 Churches, \$3000; parsonage, \$1000; members, 91; current expenses, \$110; F. Mis., \$10; H. Ms., \$9; Gd. total, \$290; 2 S. S.; 23 officers and teachers; 460 scholars; average, 251; Exp., \$62; Ep. L. Sr. 46.

Hays.

Leonard Bell was the first Methodist to hold a service in Hayes. He was a local preacher, and the meeting was held in a vacant building on South Main Street, south of the depot. The date of the service is not known, but it was between 1873 and '76.

Hayes appears in the Conference minutes in 1878, when B. R. Turner was appointed pastor. He is said to have organized a class but left no records. In '79 Ellis and Hays together constituted a charge, but in 1879, H. G. Miller was appointed to Hays. It is probable there were out appointments, but like those who preceded him, he left no records. In 1880, Ellis and Hays together constituted a charge, and J. Webb was appointed pastor. He left the charge in June, and there is no record of services during the remainder of the year.

In 1881, A. C. Pattee was appointed to Hays, and Smoky Hill Valley. He remained on the charge till 1884, when Ellis and Hays were again put together, and J. Pittinger was made the pastor. There is a rec-

ord that on September 7, 1884, A. N. See, baptized two persons, and on November 14 of that year A. W. J. Best received two on probation.

At the conference of 1885, Hays was omitted from the list of appointments, and in 1886, it was left to be supplied. J. W. Blundon was appointed as the supply, and remained two years.

In march 1888, A. W. J. Best was appointed to the charge, but in July, he left. He was followed by J. Wilkinson, who remained till October, when he also left. From this time till March 30, 1889, Hays was without a pastor when T. J. H. Taggart took charge. Brother Taggart says of his experience here: "When I went to Hays, I found a church with a mortgage on it, and a subscription list of one page. All other records were missing. During the years I was there, nothing was done to provide for financial obligations. Removals and drought worked havoc, until it was with effort that existence was maintained. The first signs of returning spiritual consciousness came during a three weeks' meeting, held just before the close of the last year of the pastorate.

"Good meetings were held at Lookout, and a new class was organized at Good Hope, and school house southwest of Hays."

Since Taggart's pastorate, Hays has been served by the following men: '92, G. Nulton; '93-5, J. F. Clark; '95-7, L. A. Dugger; '97-1901, W. C. Jordon; '01-03, J. W. Blundon; Oct. '05 to April '06, J. N. See; '06-08, M. J. Mumford; '08-11, A. N. Smith; '11-17, A. S. Hale.

In May, 1886, Mr. Hill P. Wilson donated lots on the N. E. Corner of Oak and Floyd Jones Streets. The lot is 100 ft. front, and 125 ft. deep. Upon this site, a frame church was erected during the pastorate of J. W. Blundon, and dedicated March 20, 1887.

The trustees were: L. H. Boyd, Chas. M. Chase, Thos. E. Fulgum, S. B. Kidder, H. S. Hancuff, Jas. Reeder, F. R. Buzzard, W. T. Moorman. The same names are on the charter of the society. The building was erected by Mr. Gager and painted by M. J. Bell. Trees were planted on the lots and cared for by the pastor, J. F. Clark, in 1893-4.

The Kansas winds were too strong for the house, and it was strengthened with poles on the outside.

In 1898, under the pastorate of W. C. Jordon, the poles were removed, and the house was remodeled, ceiled with corrugated steel, repainted, and rededicated February 26, 1899. The trustees at this time were: F. W. Kraus, H. H. Pierce, Frank Bice, Jerry Feller, W. S. Harrison.

In 1908, Mrs. Gottlieb Riedell made a contribution of \$25 for a new church, with a promise that more would be given when the church should be built, and it should be a memorial to her husband.

In 1909, the new building was begun. The old church was divided, and the two parts used for the north and south extension of the new building, which is a frame with brick veneer. The corner stone was laid by Bishop McDowell in a fearful dust storm, on the 29th of March, 1910; A. N. Smith, the pastor, assisting in the service. The church was dedicated, July 31, 1910, by Dr. T. C. Cliff.

On March 22, 1911, the Annual Conference met in the church presided over by Bishop D. H. Moore. While the church was building, the services were held in the G. A. R. hall.

A parsonage was built in 1905, on a lot adjoining the church lot, purchased from Harry Freese, and wife, for \$125.

When the first church was built, the church Extension Society made a donation of \$250.

This data for this history was collected in 1912. The original records of 1878 give the names of but three persons: Amanda J. Bell, David Scoville and wife. Nineteen more names had been added, in 1882. At the time of this writing, 1912, not one of those remains in the church. From 1882, to '92 one hundred seventy-three names were added. Of these, six remain. In the next decade 98 names were added; of these 22 are still members. It would be interesting to know the facts in reference to the next decade, but the historian failed to gather them.

In October, 1911, the Hays Sunday Schools entered into a contest with the schools of the District, in attendance, and collection, and won first place on both points. George R. Telford was the superintendent.

In 1904 a young people's class for both men and women was organized to provide a class for the Normal students. From 1902 to 1909, 70 per cent. of the total enrollment of the Normal, were enrolled in this class. It grew to such proportions that the lesson study period was removed to a separate room. In September 1909, the class was divided and organized into a Young Men's and Young Women's Adult Bible Classes. The young ladies' class is named "The Gleaners." Its first president was Lulu Rice, the first teacher was Anna Keller. Two hundred twenty-six young women have been enrolled in it in the two and a half years since its organization. The present teacher, 1912, is Mrs. Josiah Main, who took the class in June, 1911. The first president of the young men's class was Joe Irwin, and the first teacher was S. H. Beach. C. J. Smith was elected teacher in September, 1910. Seventy young men have been enrolled in the class.

January 1, 1906, M. J. Munford reported to the Central that union revival services were held for 19 nights by the Methodists, Lutherans, and Presbyterians. Preparatory for the work, the Epworth League

had studied personal evangelism and the pastor had given lists of unsaved people to members, and insisted that each one hold himself responsible for the names on his list.

A spirit of unity and brotherly love prevailed. Students of the Normal came in large numbers. One hundred and sixty made a start in the Christian life. Twenty-seven joined the Methodist Church.

Reported 1917: Church, \$15,000; parsonage, \$2,500; members, 263; current Exp., \$250; support pastor, \$1700; D. S., \$112; bishop, \$28; C. C's., \$60; S. S. T's. & Of's., 29; Enrl., 460; Av., 250; Exp., \$160; W. F. M. S., \$82; Ep. L. Sr., 60.

Hollyrood.

Hollyrood first appears in the list of appointments in the Conference Minutes of 1889. In the report of the charge made the next year, we find there was then a membership of 82 full members, and 33 probationers. There was a church building valued at \$1,000, a Sunday School with 9 officers and teachers, and 70 scholars. The pastor in that year received a salary of \$250, and the sum of \$25 was given to missions. This was certainly a fair beginning for that time and place.

In 1891 another church valued at \$1200, and three additional Sunday Schools were reported, swelling the enrollment of scholars for the charge to 140. In 1894 a third church valued at \$1650 had been erected, bringing the estimated value of the three churches to \$3,899.

Notwithstanding the promising beginning of this charge it drops from the list of appointments in 1894 and is not again found there until 1909.

The following pastors have served the charge: '89-91, C. M. C. Thompson; '92, W. H. Haupt; '93, J. W. Blundon; 1910, G. H. Cheney; '11-12, W. W. Strite;

'13, C. J. Body; '14, W. H. Zook; '15, J. A. Plantz; '16, L. A. Branson; '17, William Laybourne.

Hollyrood does not seem to have greatly prospered. In 1917 there were but 37 members and two Sunday Schools with 17 officers and teachers and 175 scholars. There are two churches valued at \$3,000. The pastor's salary was reported at \$600.

Kanapolis.

This is probably the youngest town of any importance in Central Kansas. It claims to be the geographical center of the state, and was given something of a boost in the start, on that score.

Its chief industry is mining salt. Good wells were sunk and in a comparatively short time, Kanapolis came to be quite a shipping point for that commodity. This contributed quite considerably to the growth of the town, and to the prosperity of the church which was soon organized. The town was founded in 1886. The next year it appeared in the Conference Minutes as the head of a charge. The statistics of 1888 show that there were 69 full members and 48 probationers; and there were two churches worth \$3500, and a parsonage worth \$300. There were \$2000 paid that year for church property. Two Sunday Schools were reported having 14 officers and teachers and 104 scholars.

The boom for the town did not last. Being at the center of the state, did not have the attractive power which the founders of the town had hoped; so that in ten years the Kanapolis charge had fallen off in importance. In 1898 it reported only 66 full members and 35 probationers. An additional church had been built, but the three churches were valued at only \$4000. They still had but two Sunday Schools, with 18 officers and teachers and 120 scholars.

In 1906, there was no marked improvement in the prosperity of the charge. There were then 121 full members and there were but two congregations on the charge, and they reported but two Sunday Schools, having an enrollment of only 100 scholars. There were two churches valued at \$2000.

It is encouraging to note that in recent years Methodism has prospered better, in that vicinity. Kanapolis has come to be a station. It now reports one church worth \$2000 and parsonage valued at \$1,-500. There is one S. S. with an enrollment of 259, and a League of 24 Sr. members, and a church membership of 121. The pastors were: '86, J. W. Edgar; '88-91, J. W. Blundon; '92-3, E. A. Dugger; '94-5, J. Hogan; '96, H. P. Colegrove; '97-99, A. E. Smith; 1900-03, G. F. Graham; '04-05, T. J. Nixon; '06-10, J. J. Mickey; '11, R. N. Jones; '12-13, C. M. Brown; '14-17, L. F. Laybourne.

Those who had previously served this territory as the Venango and Ellsworth Circuits were: T. J. Ream, W. R. Leigh, E. G. Tozier, O. N. Maxon, R. P. Howe, James Phillips, and W. S. Morrison.

This section of the country was formerly included in the Venango Circuit which was organized by T. J. Ream in 1878. That was previous to the founding of Kanapolis. The circuit was a three point charge, Venango, Ash Creek and Buckeye. The pastor's labors were greatly blessed and a gracious revival attended the organizing of the circuit. The present pastor L. F. Laybourne, who has served Kanapolis since 1914, says, "A number of our members who have passed to their reward since we came to Kanapolis, or are now tottering on the brink of the grave, were converted at that time." He also notes that the Central Advocate of February 27, of the present year, 1918, contains as obituary notice of the man who conducted that re-

vival; from the fruits of which both Kanapolis, and Carniero sprang.

A long delayed report from the pastor brings knowledge of some facts of interest to those who remember the early history of this charge. Instead of rewriting the whole story, I append them here.

Some of the first members were W. F. Kline and wife, Wm. Livingston, Charles Livingston and wife, Mrs. Ackermen, Mrs. J. F. Crawford, Dr. Griffith and wife, W. H. Reed and wife, J. W. Huder and wife.

The trustees at Kanapolis at present are: W. F. Kline, G. F. W. Miller, F. C. Griffith and S. S. Shaver. The stewards are: C. F. Ackerman, V. K. Hartmen, Mrs. A. M. Snead and Hattie Kline. Mrs. Belle Razell is class leader, Eva Reaves is League president, Mrs. A. M. Snead is S. S. Supt. She is also president of the Ladies' Aid. Bertha Reed is president of the W. F. M. S. and George Reeves, of the Standard Bearers. W. F. Kline is leader of the Gospel Team.

This charge now consists of two appointments Kanapolis and Buckeye.

The officials at Buckeye are: W. L. Reed, C. L.; C. E. Reed, Albert Bircher and H. E. Kline, stewards. They have a Union Sunday School superintendent by a Methodist, C. E. Reed. Most of the officers are Methodists.

The pastor receives \$920, of which Kanapolis pays \$632, and Buckeye, \$288. The charge pays for Home and Foreign Missions, \$111; of which Kanapolis pays \$75 and Buckeye \$36.

The statistical report for 1917 gives the following: Church, \$2000; parsonage, \$1500; expenses, \$175; members, 121; preparatory, 9; support pastor, \$950; D. S., \$64; bishop, \$16; C. C's., \$40; F. Ms., \$45; H. Ms., \$35; Gd. total, \$354; S. S. O's. & T's., 17; Enrl., 259; Aver., 99; Exp., \$170; Ep. L. Sr., 24; W. F. M. S., \$68.

La Cross.

When the Kansas Conference was first divided the sixteenth parallel of latitude was designated the division line between the Conferences. This placed Marquette, LaCross, McCracken and other points west in the Southwest Kansas Conference. The Northwest Kansas Conference realizing that their territory was the most unpromising in the state, succeeded in having a committee on Conference boundaries appointed from both the Southwest and Northwest Conferences. These committees were to confer in the interim of the General Conference and if possible agree on a more equitable line of division and one more satisfactory to the Northwest. This committee recommended that the division line be six miles farther south than that first fixed. This was done making the seventeenth parallel the dividing line instead of the sixteenth. The General Conference of 1888 made the desired change so at the Conference of 1889 La Cross was in the Northwest Kansas Conference for the first time and the first report showed 73 members, a church valued at \$1800, and a parsonage worth \$900.

The first year McCracken was connected with La Cross. G. W. Wheat was the first pastor. The class at La Cross had been organized in 1886 by Rev. F. F. Bernstorff, who was living at Winfield. He says of his work: "We built a two room parsonage 16x24 and dedicated the church January 7, 1887. We also organized at McCracken, had a board of trustees qualified and a church site donated December 31, 1886. At the session of the Conference of 1887 I was succeeded by C. H. Gramby and at the next Conference he was succeeded by J. E. Hopkins."

The following men have served La Cross: '90-92, G. W. Winterburn; '93, G. Nulton; '94, J. N. Clark; '95, W. Applebee; '96, F. L. Templin; '97, A. L. Nor-

fleet; '98, J. F. Johnson; '99-1900, F. L. Templin; '01-02, C. M. Thompson; '03-04, W. E. Cox; '05, J. E. Wilson; '06-10, L. E. Layborne; '11-12, E. Turrentine; '13, F. L. Proven; '14-16, A. M. Perrill; '17, J. B. Gilmore.

In 1898 La Cross reported an additional church valued at \$1400. The full amount was paid that year. There were three Sunday Schools having an enrollment of 130. There were 75 members and 11 probationers. In 1905 the church at La Cross was improved bringing its value to \$2100. In 1910 additional improvements were made bringing the value of the churches to \$4000.

The labors of E. Layborne seem to have been fruitful of results. He served the charge from 1906 to 1910. When he took charge the membership was 69 full members and 6 probationers; there were two Sunday Schools with an enrollment of 72; the two churches were valued at \$3500 and the pastors salary was \$650. Laybourne's last report shows 102 full members, 10 probationers, two churches valued at \$4000; three Sunday Schools with 176 scholars, pastor's salary \$820. The contributions for missions also showed a corresponding increase, being \$29 in 1906 and \$168 in 1910.

In 1914 the second church was disconnected, leaving La Cross a station. This of course caused a decrease in the statistics for the charge, though there seems to have been an effort to keep the figures where they had formerly been.

The report for 1917 gives the following: Church, \$1600; parsonage, \$1100; full members, 80; current expenses, \$95; pastor's support, \$950; district superintendent, \$68; bishop, \$17; conference claimants, \$34; Foreign Missions, \$28; Home Missions, \$28. Sunday School enrollment 103, officers and teachers 14.

Lincoln.

December 18, 1870 F. A. Matthews read one of Bishop Morris's sermons to a congregation of 28 people in his own house. This was the first Methodist service held in the vicinity where Lincoln was afterwards built. Matthews continued to read sermons on the Sabbath, most of the time until April following. On January 16, 1871 J. N. Bartels of Salina preached the first Methodist sermon in the county in the Schermerhorn store on the Elkhorn. About forty people were present. On January 22, Matthews and his wife attended a Quarterly meeting at Salina. As there was no organized class any nearer Lincoln, they united with the church at Salina.

In March 1871, J. N. Bartels was appointed to the Salina Circuit which included Salina, McPherson, Lincoln and Ellsworth counties. The pastor preached his first sermon as preacher in charge, on Sunday, April 2, at the house of Herman Kingsley. In the afternoon of the same day he preached at the Abram town site where he organized the first Methodist class of thirteen members. T. A. Matthews was appointed leader and J. C. Parker was chosen steward. On the same day a Sunday school was organized with T. A. Matthews as superintendent. April 16, J. Medcraft, who had just moved into the neighborhood, preached in the store at Abram. March 7, John Connor, who had been appointed junior preacher on the charge preached at the new store and at Schermerhorn's. May 14, Bartells preached the funeral of Walter Buzick in the Schermerhorn barn.

The first sacramental service was held in the store at Abram's, July 23, 1871, J. Boynton, of Salina, officiating. Medcraft and Matthews held services on alternate Sabbath's until October. The minutes for the Quarterly Conference for this first year of the Lin-

coln charge are in the hands of the keeper of the records. This is highly commendable and is quite in contrast with the condition of records in most charges. The Quarterly Conferences were held as follows: First, at Monroe school house, June 22, 1872; second, at Valley school house, September 18, 1872; third, at the house of T. A. Matthews, December 4, 1872 and the fourth at Monroe school house, March 8, 1873. The report on pastors' salary at each of the Quarterly Conferences was as follows: \$5.00 reported at the first, nothing at the second, \$87.90 at the third and \$121.65 at the fourth. Total, \$214.55. The general rules had been read each quarter except at two appointments.

In 1890 there was a large revival resulting in 48 additions to the church. In January, 1912, twenty-six members united with the church and the Sunday school had grown to such extent that an additional building had been constructed for the primary department. The enrollment of the Sunday school in 1912 was 450 with an average attendance of 361.

The first church in Lincoln was built in 1885, W. T. Robinson being pastor. In a few years a larger was erected on the same site. For the building of this a loan was obtained from the Building and Loan Association. In 1900 during the pastorate of A. J. Schermerhorn, the church was again rebuilt. While C. W. Stevens was pastor the room was built for the primary department which was mentioned above. In 1913, Stevens was appointed to the Ellsworth District and G. R. Hall was sent to Lincoln as pastor. The Sunday School continued to grow. During Hall's third year a modern brick church was planned and on the 13th of December, 1915, the corner stone was laid. At the Conference of 1916, Hall was appointed to the Salina District and J. R. Thomas was appointed to Lincoln. The church was completed and was dedicated September 10, 1916. The cost was \$26,000. \$9,000 was needed

on dedication day to clear the building of debt. J. F. Harmon, President of Kansas Wesleyan University, was in charge of the service and in a short time \$11,000 was pledged and the building was dedicated to the services of Almighty God.

Statistics for the year 1917: Church, \$26,500; parsonage, \$3,000; current expenses, \$300; pastor's salary, \$1,800; district superintendent, \$120; bishop, \$30; conference claimants, \$75; membership, 345; probationers, 24; Sunday school, 487; officers and teachers, 41.

Lucas.

The early history of this charge has been recorded in the history of the old Delhi circuit. It will be remembered that this circuit included within its boundaries points which afterwards came to be the heads of several charges. In 1888, Delhi, Brighton, Prospect, Luray and Lucas constituted a circuit. In 1889 Luray became the head of a charge and in 1900 Lucas was made the head of another. At that time there were two Sunday schools with 22 officers and teachers and 115 scholars, a church valued at \$1,600, and a membership of 79 full members and 20 probationers, while the pastor was paid \$300 and a house.

Five years later there were two churches valued at \$4,800 and a parsonage worth \$700 and the pastor received \$600 and a house. The charge gradually enlarged in membership and in every respect. In 1911 there were 104 members and 17 probationers. Another Sunday school had been organized which brought the enrolment to 200, while the parsonage had been improved by the expenditure of \$1,300.

The pastors who have served the charge are: 1900-01, J. T. Wilks; '02, M. L. Kerr; '03, J. C. Dana; '04-'05, J. T. Wilks; '06, W. C. Henslee; '07, C. E. Tinker; '08-'09, O. A. Darnell; '10, J. A. Templin; '11-'12, G. L.

Rarick; '13, B. D. Brooks; '14-'15, J. B. Ripple; '16-'17, H. C. Atkins.

The report for 1917 gives the following: 2 churches, \$5,300; parsonage, \$2,050; members, 137; preparatory, 15; expenses, \$120; pastor's salary, \$1,150; district superintendent, \$80; bishop, \$20; conference claimants, \$50; Sunday school enrollment, 285; officers and teachers, 30; Epworth League, senior, 42; junior, 36.

Luray.

The first Methodist service held within the bounds of what is now the Luray circuit was conducted at the Woodbridge place, May, 1875. The service was conducted by W. T. Brown, a local preacher, who had moved into Kansas from Page County, Iowa, and settled three miles northeast of Delhi. There were twenty persons present at this first service, some of them having come seven miles. Shortly after this a protracted meeting was held lasting three weeks in the same place. It resulted in quite a religious awakening and the organization of a class of eighteen members followed. This is the present East Wolfe class.

The next March, W. J. Mitchell, presiding elder of the Beloit district, appointed W. T. Brown pastor of the charge to be organized which was called the Delhi circuit and consisted of Delhi, East Wolfe, Pottersburg, Cedron, Shockley and Pittsburg. Delhi charge is named in the list of appointments in 1877, but it was left to be supplied and there was no statistical report made to the next conference. The name does not appear in the minutes of 1878, but J. H. Lord was appointed to the Pottersburg circuit and he was also the preacher at Delhi. In 1879 S. Barton was appointed to Delhi. He labored as long as he was able and in the month of August was called to his reward.

Meanwhile, J. H. Lord was still at Pottersburg and Brown was appointed that year to Pittsburg. After Barton's death, Lord looked after the east end of Delhi circuit while Brown traveled the west end. In February, Brown organized a class on the south side of his circuit of eleven members and another on Coon creek of eight members. In September a protracted meeting was held on Coon creek and the membership was increased to 24.

In the winter of '79 and '80, Lord and his wife held a meeting at East Wolfe resulting in a number of conversions. C. W. Casely was assigned to this work in 1880. He supplied the several classes with class books and arranged a record of the membership and added Luray to the circuit. At this time there were 56 full members and 10 probationers. In June, he organized the Pleasant Valley class of 9 members and commenced preaching at Cheyenne, West Wolfe, Grand Centre and Fairview.

The two seasons following are remembered for the almost total failure of crops. A protracted meeting was held at Coon Creek in which a number were added to the church, but the drought of the next year caused them to scatter very widely. The South side class was moved to Cheyenne and the Wolfe Creek met at Harris' house. The Delhi class was dropped because of failure to give support. During these years there was much distress and destitution, both of preachers and people, but when the year closed the class was nearly as strong as at the beginning.

In 1887 the Prospect class was organized and a new charge was projected with but the one appointment. During the year the Brighton class was organized and the year closed with two appointments and the Prospect charge. The Delhi circuit now consisted of Delhi, Coon Creek, Pleasant Run (now Waldo), and East View (now Lucas).

There have been frequent changes in the arrangement of the appointment on the circuits in this part of the conference. At one time Lucas, Luray and Prospect formed a circuit. Waldo, Coon Creek (Vincent) Paradise and Pleasant Hill were at one time the Waldo circuit. The Luray circuit was formed in 1889 and included Luray, Delhi, Brighton, Prospect and Cheyenne.

In March, 1890, the pastor, J. E. Brown, reported a four weeks' meeting at Prospect, resulting in doubling the membership. In 1906 the pastor, W. C. Brayman, received twenty into the church. Again during this same pastorate in 1908 a great revival stirred the whole community resulting in forty additions to the church.

At the present time three appointments make up the circuit, Luray, Vincent and Prospect. Again in 1915 there were fifty conversions and fifty accessions to the church and in 1916 again a revival resulting in 43 conversions.

Marquette.

Between the years 1867 and 1875 a little band of sturdy pioneers pushed their way westward, with the ever swelling tide of immigration, in search of a home, and settled in the rich valley of the Smoky river. The settlement extended southwestward from Salina along the Smoky valley, to within fifteen miles, northwest of the present site of Marquette. Most of these early settlers were of Swedish descent and were colonized by a Chicago colonization society. A few English speaking settlers gradually found their way into the valley and its fertile soil appealed to them as an ideal place to build a home.

The Swedish settlers formed a Lutheran church of their fatherland. The English speaking families scattered along the valley, formed a society out of which

grew the Methodist Episcopal Church of Marquette. It did not spring up like a mushroom, but its organization was the result of earnest Christian effort on the part of these widely separated pioneers and home-builders. The society met with many discouragements but the efforts of these early pioneers with the love of God in their hearts kept the church alive until it was well able to stand alone with God's help.

The first preaching services were held in a private home. A log house on the Underwood ranch probably bears the distinction of being the first place where preaching services were held. It is four miles northwest of Marquette. The first public meeting place was a log school house, one mile south of Marquette. Here a union Sunday school was organized and regular services held. A stone school house was afterwards built in Marquette where preaching services were then held. Here the first organization was effected. It was supplied from the Salina charge. The meeting places where services had been previously held were abandoned.

On the 22nd of May, 1880, an application for a charter was made to the Secretary of State and in four days it was granted. The names of the incorporators are Stephen R. Green, J. Y. Parker, James Waller, Cornelius Kramer and H. S. Bacon. Of these J. Y. Parker alone is still a member of the church and a trustee which he has been since its organization. Lindsberg was at first included in the charge but in 1892 a church was built at Langley and Lindsberg was then taken off.

In 1886, during the pastorate of I. W. Miller, a new church building was erected at Marquette. The trustees at this time were J. Y. Parker, W. A. Hoffhines, D. A. Ansell, J. C. Norton and B. McMurphy. The cost of the building was \$2,100.

On the night of May 8, 1905, a terrible cyclone swept over the city in which thirty people were killed and a number injured. The church and parsonage were razed to the ground, being completely destroyed. The minister, Rev. A. N. Smith and family, were miraculously saved from death. The church sent out appeals all over Kansas for help and the pastor toured the state to secure funds for a new church and parsonage. As a result a splendid new church was dedicated on the last Sunday in December, 1905. A nice eight room parsonage was erected about the same time. Marquette has now one of the best church and parsonage properties in the district.

Marquette charge was formally in the Southwest Kansas Conference, Newton District. Its first presiding elder was W. H. Cline. N. S. Buckner, T. C. Miller and H. Wait were presiding elders during the time the charge remained in the Southwest Kansas Conference. It was transferred to the Northwest Kansas Conference in 1889 and placed in the Salina District under J. H. Lockwood as presiding elder. Following J. H. Lockwood as presiding elder came W. H. Sweet, then M. M. Stolz. B. F. Stauber, U. S. Brown in order and at present the superintendent is C. W. Stevens.

The first pastor who served the charge was probably Rev. Mitchell who preached at irregular intervals from 1876 to 1877. He was followed by Rev. Mathes who served from 1877 to 1879 or 1880. These pastors were sent from the Salina and Brookville charges. The first pastor of whom any definite record can be found was J. M. Archer who served the charge from 1882 to 1884. Following are the names and length of service of pastors since 1884:

B. F. Wonder, 1884-1885; N. A. Porter, 1885-1886; I. W. Miller, 1886-1887; C. V. Penn, 1887-1890; J. P. Allen, 1890-1891; S. L. Seamans, 1891-1896; W. A. Saville, 1896-1897; F. N. Willis, 1898 to January, 1902;

J. F. Ekey, January, 1902 to April, 1902; G. L. Rarick, 1902 to December, 1902; Rev. Dana, December, 1902, to April, 1903; A. N. Smith, 1903-1906; W. H. Sweet, 1906-1909; B. D. Brooks, 1909-1911; J. H. Kuhn, 1911-1912; J. C. Dussair, 1912-1915; C. W. Ivie, 1916—.

At the Annual Conference in 1915, Langley was taken off the charge and Marquette was made a station. The present trustees are J. Y. Parker, T. J. Collier, J. K. Stinson, Oscar Hoffines and Emanuel Gustafson. J. Y. Parker is chairman of the board. An Epworth League has been organized for a number of years but I have been unable to obtain a complete record of its activities. Mrs. C. W. Ivie was elected president in May, 1915 and was re-elected the following year. In 1915 and 1916 the League made a considerable growth, the membership increasing from only a few to almost a hundred. A Junior League had been organized and maintained a part of the time but had gone down. It was soon reorganized with over thirty members and is flourishing. Miss Mabel Ford is superintendent.

Marshall Roney is now superintendent of the Sunday school and the school is doing excellent work. Oscar Hoffines has been recording steward for some time. Mrs. Hattie Peterson is president of the Ladies' Aid. Mrs. C. W. Ivie is president of the Woman's Home Missionary Society. The charge is making substantial progress along all lines of work. A good revival in the winter of 1916 and 1917 resulted in several accessions to the church.

Prominent in all the good work done at Marquette have been J. Y. Parker and his good wife. He was a member of the first board of trustees and has been on the board through all the years. His wife was generally president of the Ladies Aid Society which during the years has been the main financial stay of the church. The Society always paid liberally on the pastor's salary and helped on the moving expenses, insur-

ance, repairs, coal bills, etc. In the past eight years it raised \$2,982.63. Without the support of this society it is very doubtful whether the Marquette charge could have survived the trying ordeals through which it has passed; and two or three women have the credit for a large share of the maintaining of the society. God bless the faithful women who through storm and trial and discouragement stand faithful to His cause.

Two clippings from the Central Christian Advocate will be of interest to the readers of this history. March 2, 1894, S. L. Semans reported that a three weeks' meeting held at a school house resulted in thirty conversions. On December 5th of the same year he reported that a church had been built at Langley and dedicated by the Presiding Elder, W. H. Sweet, assisted by William Nash, A. L. Hazlett and H. R. Gouldin. The church is 26 by 40 feet and cost \$1,400.

The Central for March 25, 1896 reported that Semans was closing his fifth year as pastor at Marquette; that he was greatly beloved by the church and the community. In evidence of this a surprise supper was made in his honor, a musical and literary program was rendered and a donation of \$54 was presented to him by R. A. Thompson, pastor of the Lutheran church and \$40, the proceeds of the supper, was added to the donation.

The statistics of the Marquette church for 1917 were: Valuation of church, \$9,000; parsonage, \$2,500; expenses, \$135; full members, 88; Sunday school officers and teachers, 16; enrollment, 195; average attendance, 112; expenses, \$100; pastor's salary, \$1,200; district superintendent, \$80; bishops, \$20; conference claimants, \$40. Benevolences: Foreign missions, \$30; home missions, \$30; total benevolences, \$487. Epworth League, senior members, 51; junior, 85.

McCracken.

The McCracken class was organized in 1887, probably by Rev. Granley, who was evidently a local preacher, as his name does not appear in the Conference Minutes. McCracken is found in the minutes of 1889 and at that time LaCross and McCracken was supplied by G. W. Wheat. In 1890 the name is omitted though the church was doubtless served by the LaCross pastor, for the next year it was of sufficient importance to be made the head of a charge, and has retained that dignity ever since.

D. W. Dutton, E. S. Chenoweth, John Edwards and S. E. Hall with their wives were among those who helped plant Methodism on this prairie. In 1891 the charge is supplied by J. M. Bell who remained three years. At the close of Bell's second year he reported 75 full members and 20 probationers. There is no record as to how many preaching places he had but he reported two Sunday schools and 90 scholars.

The pastors who have since served the charge are: I. S. Hall, '93-'94; S. Hazlet, '95-'97; W. W. Hurlbut, '98; W. E. Cox, '99-'02; A. J. Morton, '03; R. Bisbee, '04-'05; supplied by Matthew Bunker, '07-'08; W. T. Cummins, '09; C. Baker, '10; C. R. Wade, '11; J. D. Harris, '12-'13; L. Brannon, '14; J. A. Webb, '15; W. T. Cummins, '16-'17; J. P. White.

At first the services were held in the school house alternating with other denominations. In 1891 a church building enterprise was set on foot, but the church was not reported until the conference of '93. Its value was placed at \$3,500 with a debt of \$800. A parsonage was reported in 1898 valued at \$300 which was improved in 1902, raising its value to \$600. The final cancelling of the church debt was accomplished in 1904.

McCracken now has a beautiful brick church with full basement, two furnaces, kitchen, dining room, social rooms, Sunday school rooms and a fine auditorium and the plant is valued at \$12,000. Revivals have been reported from time to time. In February, '94 the pastor wrote the Central: "In April, 1893, there were but 42 members at McCracken with 14 at a point in the country. Up to this time 156 have united with the church and the meeting is still in progress." In 1907, the pastor, W. T. Cummins, recently transferred from the Idaho conference had baptized thirteen persons and received 24 into the church. A seven room parsonage was under construction worth \$1,500. In 1909 the pastor, Clark Baker, received 13 into the church and \$250 was paid toward the parsonage debt.

The statistics for 1917 are as follows: Church, \$14,000; parsonage, \$2,500; members, 178; pastor's salary, \$1,350; district superintendent, \$96; bishop, \$24; total benevolences, \$573; Sunday school enrollment, 200; officers and teachers, 25; Epworth League, 25.

Monument.

The first reference to Monument as a meeting place was made by T. J. Taggart who was the pastor at Oakley 1886-'87. He says: "I went to Monument, later known as Old Monument on May 23, 1886 and held my first service. Soon after this we moved the preaching to Ennis Siding, now Monument. The first Methodist class was composed of Phil Caywood and family, Mark Lyons and family and Samuel Richey and family." During Taggart's second year at Oakley he preached on alternate Sunday mornings at Monument and at one time held a revival service for three weeks, resulting in 56 conversions.

Although Monument began its career as a class in 1886 yet it does not appear in the minutes until twenty

years later, in 1906. The report that year shows two churches valued at \$3,000 and 79 full members and 15 probationers. The next year there was a parsonage valued at \$850 and two Sunday schools with 20 officers and teachers and 115 scholars, while the charge paid a pastor's salary of \$610.

The pastors who have served at Monument were F. C. Griffith, 1906-7; C. M. Reed, '08-09; A. D. Rice, '10-'11; F. B. Cunningham, '12-'13; J. W. Vanderlip, '14-'15; E. M. Bisbee, 16-'17. There are four preaching places on the circuit: Monument, Bell Prairie, Pleasant Hill and High Point.

The statistics for 1917 are: 3 churches, \$7,400; parsonage, \$800; members, 88; pastor's salary, \$650; district superintendent, \$49; bishop, \$12; total benevolences, \$503; Sunday school enrollment, 165; Epworth League, Sr., 50; Jr., 27.

Oakley.

T. J. H. Taggart for twenty-three years a member of the Northwest Kansas Conference was the first pastor at Oakley. He says: "I came from Ohio to Ellsworth in April, 1886, and stopped at the parsonage into which the Rev. G. W. Grabe had moved at the time of conference. After spending Easter Sunday there in company with Brother Grabe, I went to Wilson, W. H. Williams, pastor, and met the Rev. M. M. Stolz, the presiding elder. I presented my church certificate to Brother Williams and was received into the church. Then I presented a recommendation from the quarterly conference of Jerusalem, Ohio, and upon that recommendation, license was issued by the Wilson Quarterly Conference and Brother Stolz appointed me to Oakley

I reached Oakley, April 27th and found lodging at the home of George Kaler, senior, who was operating a boarding house in a two roomed affair on the east

side of town. The town being about six months old and many people coming in to settle upon lands, there were many transients and it was not uncommon for the little car roof to cover as many as twenty people. I think Mrs. Kaler said that twenty-six was the largest number they had sheltered at any one time. But Mrs. Kaler never turned any away. When any one came and asked for meals or lodging she always replied, "We are pretty full, but we'll do the best we can."

James Stalons, then living upon a claim two miles south of town, was the first Methodist I found and James Higgins was the next one. John T. Bates lived twelve miles north, at what afterwards became known as Sunny Side. I think it was on the Saturday following my arrival, that I met him. He introduced me to John Cruff and Simon McBride, all of whom became charter members of the class we organized in the sod house on the Bates' claim and the first society of the Oakley charge. This society was organized May 16, 1886 with seventeen members. The society in Oakley was organized a week before with nine members. The first quarterly meeting was held in the school house at Oakley on Monday night, Tuesday and Tuesday night, May 10 and 11, 1886.

At the Quarterly Conference Tuesday morning a subscription was started to buy lots upon which to build a church. A committee was appointed to select the site and make purchase of the lots. Work was begun by the committee, May 14th.

I went to Monument, later known as Old Monument and held my first service there May 23d. Soon after this we moved the preaching service to Ennis siding, now Monument. Phil Caywood and family, Samuel Richey and family, and Mark Lyons and family were the first Methodists to meet at Monument.

Early in the summer I was sent for to go to Winona, then called Gopher. Here I met John Negley

and his family. The first service was held in the hay-mow over a livery barn. Another time we held service in the lumber yard. At another time we held the meeting in the front of a hardware store. Once we held meeting in a newly finished drug store. .

The church charter for Oakley was taken out May 27, 1886. The building was completed and dedicated the second Sunday in November of that year. It might be of interest to state that Pollard Wisdom and I dug the holes for the foundation posts of the church. I helped to up the rafters upon the building. After Mr. Wisdom had helped to make the scaffolding, I put on all the lath. The contractors' settlement showed that there were 430 yards of lathing for which he allowed the church \$18. I attended Jeff. H. Clark who built the chimney for the church. Brother G. W. Grabe, then pastor at Ellsworth, came with Brother Stolz. The pews were not put in until later in the winter.

My family did not come out from Ohio until in September. By that time I had secured a lot and built a house 14 x 22 which cost me \$115 besides the lot. This was divided into two rooms and we had dug out the basement. The following spring I secured some native lime and sand and plastered the entire basement which we used for a kitchen all the year. After we moved away I sold the house to Dave Ringwalt for \$40 and I think he moved it out to a claim.

During the two years of my pastorate about 150 members were taken into the churches on the circuit and enough were left afterwards to leave the net membership of the charge 122.

During the second year, Winona and Russell Springs had been taken as the start for a new circuit. For some reason the pastor then living on a claim near Wallace gave up the work and I was sent down to Russell Springs to organize the society. During the earlier

part of the spring Logansport had been started as a county seat aspirant. This town was a few miles east of Russell Springs and its rival for the county seat.

I took this place as a regular appointment and made effort to organize a society, but with only partial success. When the county seat election went against Logansport, it soon began to decline and I ceased to make it a regular preaching place. During the second year, I took up a school house on the way between Russell Springs and Monument and preached there in the afternoon on my way to Russell Springs for the evening service. But I did not organize a class there.

I had been engaged a few days before to go Christmas to marry a couple on a claim seventeen miles southwest of Oakley. The evening before a heavy snow storm and blizzard set in. The storm raged all day and I feared to start upon so long a trip without a trail broken. About four o'clock it cleared and I set out, though the wedding was set for high noon. As soon as the snow storm ceased the people started out to look for another preacher who lived on a claim some distance east. Following a long ridge east they saw a buggy cross the divide and thinking that I might be the occupant of the buggy they returned home to await developments. I reached the homestead at supper time. So after supper the ceremony was said and a very pleasant wedding occasion was enjoyed by a goodly company who had been there almost all day. I reached home at noon the next day and by that time the heavy snow fall had almost all disappeared.

G. W. Glick followed Taggart at Oakley in 1888. He was a transfer from the Kansas Conference. He says: "I followed T. J. H. Taggart. I had my books and a bed in his house and my wife and children were on our homestead in Wallace county." Oakley was a three point circuit—Oakley, Sunny Side and Monument. J. T. Bates, a local preacher, lived on a home-

stead near Sunny Side and his leadership made the Sunny Side class a wide awake and spiritual organization. Monument was a village on the Union Pacific. Its leader was Phil Caywood, a veteran of the Civil War, who on account of a missing limb was unable to attend service regularly.

Glick served the charge three years through drought and hot winds. One day he drove fifty miles to a funeral closing the service at sunset and drove home that night to avoid the excessive heat, for the temperature had registered 117 in the middle of the day. The last year he served the charge he received but \$120. He was a harness maker by trade and got work in a shop and thus was able to support his family.

Burials were sometimes held at night on account of the heat. Glick says: "As I review the work I recall the names of some choice souls—L. A. Fisher, J. H. Clark, Dr. Winslow, A. Blossom and J. Higgins at Oakley; Bates, McBride and Cruft at Sunny Side; Holder and wife at Holder school house."

In 1895, the pastor, W. C. Jordan, held a successful meeting at which there were 67 conversions and accessions to the church. In 1906 another revival resulting in fifteen conversions, while in 1910 the pastor, E. E. Gunckel, reported another such meeting of far reaching results.

The report for 1917 follows: 2 churches, \$3,000; parsonage, \$2,000; full members, 131; preparatory members, 13; salaries pastor, \$1,150; district superintendent, \$80; bishops, \$20. Total benevolences, \$624; Sunday schools, 2; enrollment, 294; Epworth League, 40; Junior League, 40.

Quinter.

The Quinter class was organized by Rev. W. E. Scott, February 17, 1898. There were 21 charter members. Scott was the pastor of the Grainfield

charge that year, so Quinter was reported with that charge.

The next year it was put on the Colyer circuit with James Vanderlip, pastor. A Sunday school was organized the next year. This editor is not informed whether it was a Union or Methodist school.

The next year, 1901, Quinter was made the head of a circuit, with James Vanderlip the pastor for two years.

In 1902, a church was built and dedicated March 1, 1903. A league was also organized that year. B. D. Brooks was assigned to Quinter and remained two years. J. A. Plantz came to the charge in 1905 and served it one year.

The statistical reports show that the membership increased 32 during Brook's pastorate.

Quinter was supplied by J. H. Solenberger in 1906 and the next year it was put back again on the Grainfield charge of which Solenberger was pastor. He was returned the next year, but served only a part of the year and J. M. Barnes supplied the remainder.

The next year, 1909, C. J. Barnes supplied the charge. During this year a subscription was started for a church. The next year W. J. Ward was pastor and a church was built at a cost of about \$3,000.

In 1912, Quinter was again made a station and J. R. Creamer was appointed pastor. Good interest was taken in all classes of work. A revival was held and a number united with the church. The Sunday school increased both in interest and attendance. A new piano was purchased and some repairing was done on the church.

Oscar Gessell was appointed to Quinter in 1913 and remained until September, when owing to crop failure and the consequent inability of the charge to support the pastor the Quarterly Conference voted to discontinue preaching service.

The pastor went into the Salina district. The people of Quinter very much regretted the necessity of his leaving; the best wishes of all the people followed him.

The Sunday school and league continued with considerable interest. The membership at this time was 62. The next year Quinter was placed in the Wa Keeney charge and was served by C. M. Reed.

The next year the name was dropped from the minutes, though it was probably continued with Wa Keeney as it is found there in 1916 and '17. However, it is no longer known as a charge and therefore no statistics can be given, except the portion of the pastor's salary apportioned to it in '16 was \$356; that in '17 was \$450; both were paid in full. This is all this historian can give of the work.

Pleasant Dale Appointment.

This class took the name of the township in which it is located. It is in the northeast corner of Rush county.

The first preaching services held in the neighborhood was at the home of Francis Pearson in the summer of 1878. The preacher's name was Homer Newberry. It is not known what church he was affiliated with. The next summer a Union Sunday school was organized and a Methodist preacher named Green preached a number of times. The meetings were held in an old stone barn belonging to N. A. Andrese.

The barn had previously been fumigated and used as a school house. This was the meeting place till a sod school house was built on section 25. Here the first Methodist class was organized. It was known as Mt. Zion. A pile of dirt overgrown with grass now marks the spot.

In 1881 another sod house was built on section 11 and the Sunday school was held here for two seasons.

The roof was supported by a heavy ridge pole, on which rafters were laid. They were covered with brush and this overlaid with sod. It was not plastered and had a dirt floor. The windows were small, only one small sash to each window. The door was made of six inch flooring boards. There were no seats. Each family brought their own seats or used the wagon seats. The roof leaked when it rained and continued to leak for some time after the rain was over. The grass grew nicely on the inside and the mice held high carnival through the week and gazed in wonder upon the congregation on Sunday.

Rev. Bernstorf, pastor at La Cross, was the next man to preach regularly at Pleasant Dale. The Sunday school was now changed from a Union to a Methodist school. H. P. Colegrave, pastor of the Galatia charge, was the next to preach at the school house. B. F. Rogers, of the Walker charge, was the next. He was followed by C. A. Davis, who was with us one year. The school house was changed from one charge to another so frequently that the conference minutes do not indicate the pastors at Pleasant Dale. It is remembered that A. L. Norfleet was the pastor in '97 and it was then that the church was built, but it was not dedicated till the spring of '98. The Church Extension Society donated \$250 to the church.

The first board of trustees were S. Stansbury, George Wallace, S. F. Pearson, C. C. Christmas, John Linn, James Linn and George Hopkins.

Pleasant Dale continued to be a part of the La Cross charge for a number of years. The writer has not been informed when it was attached to another charge.

Ransom.

It is not known when the church at Ransom was organized and nothing has been learned as to the early

membership or officials. The name first appears in the Conference Minutes as the head of a charge in 1890 and was supplied during that and the following years by G. W. McBride. In 1891 the pastor reported three Sunday schools with an enrollment of 100, and \$153 salary.

In 1892 E. E. Gunckel was appointed to supply Ransom. For his first year's services he received \$279 and a parsonage was built valued at \$210 and he reported 55 members with 75 probationers. He served the charge five years at the close of which he reported 258 members and 17 probationers and received \$576 salary. During his pastorate here, Gunckel reported more than 800 conversions and twelve societies organized in the territory over which he traveled. Of these conversions 14 went into the ministry.

Gunckel relates one experience which is illustrative of the difficulties which the pioneer preacher often confronted. In the afternoon of a cold winter day he had driven 13 miles from the afternoon appointment to the preaching place at night. When he reached the place there was no one there and the nearest member where he might be entertained over night, was a mile on the other side of the river. There was ice ten or twelve feet from the shore on each side of the stream, but the middle of the stream was still open. Nevertheless the preacher determined to ford the stream and started in. As the horse neared the running water the ice broke and he fell. Fortunately he was gentle and lay quiet till he was loosened from the buggy and told to get up. In his struggle to rise he struck the preacher in the breast with his head and knocked him backward into the water. Finally horse, man and buggy got out, but they were on the same side from which they had gone in. There was nothing for them to do but to retrace their steps nine miles to find a stopping place. This was done, but when the house was reached the people

were not at home and the preacher's clothes were frozen on him. However he managed to get into the house, build a fire and thaw out without serious results. Gunckel generally baptized others by sprinkling but acknowledged that he himself had been immersed.

C. M. Thompson was the next pastor. During his pastorate the parsonage was greatly improved by the addition of several rooms. The church was also built during Thompson's pastorate at a cost of \$1,500 besides much labor which was donated.

Of the pastors who have served the charge Thompson, Funk, See, Terry and Laybourne had fruitful revivals.

Russell.

The first Methodist class formed at Russell was organized December 19, 1872, with fourteen charter members. John Connor, a local preacher of Ellsworth, was the first pastor on the circuit which included not only Russell but also Wilson and Great Bend. The first Quarterly Conference was held on March 2, 1873, at which the pastor presided. Edwin Yoxall was the superintendent of the first Sunday school which was organized March 15, 1873. The first parsonage was built in 1878, while W. H. Zimmerman was the pastor and the following year the church was begun. The building was completed with a debt of \$600 which was finally wiped out during the hard years from 1881 to 1886. After the church was built the United Brethren and the Presbyterians shared its use. This building served the church until 1908 when it was torn down to make way for the fine modern structure which now serves the Russell congregation.

Following Zimmerman the pastors who served Russell were as follows: Kahler Ream (three months); Cannon, Dana and Saville. W. A. Saville served the charge three years and was a successful pastor. The

presiding elder commented on the success of Saville at Russell in his reports each year, stating that Russell was the banner charge in the district in the activity of the Woman's Foreign Missionary Society, as it was also in the benevolent collections.

L. O. Housel succeeded Saville and gave the following report of his work. Russell had had a year of prosperity, (1889-1890) under the careful management of L. O. Housel." A successful revival was conducted and the benevolences and pastoral support were reported in full. Housel remained three years at Russell and was succeeded by the following who served in the order named: W. R. Allen, J. P. Allen, G. H. Moulton, (six months), F. H. Perry, W. P. Rutledge, (part year), E. S. Hutchens, A. L. Semans, H. C. Seidel, (nine months). During this pastorate the parsonage was improved at a cost of over \$600; L. A. McKeever, R. E. Dunham, and C. W. Stevens.

During Stevens first year arrangements were made for the building of a new church. He first secured the use of the Court House for the church services, while the church was under construction. The work was begun on September 23, and the church was dedicated the following July, 1909, T. C. Iliff preaching the sermon and U. S. Brown, the district superintendent, conducting the dedicatory service. \$3,815 was needed and over \$5000 was subscribed.

Statistics for 1917: Church, \$12,000; parsonage, \$2,500; members 225, Prep. 46; pastoral support, pastor, \$1640; district superintendent, \$112; bishop, \$28; benevolences, \$2,066; Sunday School enrollment, 275; Epworth League, 40; Woman's Foreign Missionary Society, \$28; Home Missionary Society, \$125.

Russell Springs.

Russell Springs appears in the list of appointments in 1887 as the head of a charge. A local

preacher living on a claim near Wallace was appointed to supply the charge, but from some cause he failed to do so. T. J. H. Taggart who was the pastor at Oakley was sent down to organize the work. He says: "During the early spring Longansport was started as a county seat aspirant. I preached there a few times and tried to organize a society without success. When the place lost the county seat it began to decline and was soon given up as a preaching place. I continued to preach at the Springs throughout the year as a night appointment." The next year H. S. Plummer was appointed to the charge and at the close of the year reported four Sunday Schools having 37 officers and teachers and 190 scholars, with 66 full members and 15 probationers, and they paid the pastor \$450 and the presiding elder \$30.

The next year Wm. Nash was the pastor. He reported but three Sunday Schools, 21 officers and teachers and 115 scholars, while the pastor was paid but \$315. J. F. Clark was appointed pastor in 1891 and served two years. There seemed to be a steady decline in the charge for the next report gave the pastoral support at but \$225 while the church membership also declined. Russell Springs was dropped from the list of appointments in 1892 and does not again appear until 1907 when Reuben Bisbee was appointed pastor. During the intervening years Russell Springs must have been attached to another charge and the class maintained, for when it again appears in the minutes there is a church valued at \$2000. Bisbee was continued on the work till 1909 when J. F. Clark was again appointed pastor and remained one year. Again Russell Springs disappears from the lists and does not reappear until 1917. The charge evidently contains many loyal souls who have grieved because of the reverses. When it appears in the appointment in 1917 it contributed \$588 for minis-

terial support and there were 64 full members and 22 probationers. The charge has three preaching places, Russell Springs, McAlister and the Hopper school house, and at the last two points there is a Union Sunday School.

The church is now valued at \$4000 and the pastor's salary is fixed at \$900.

Sharon Springs.

W. M. Sedore was appointed pastor at Sharon Springs in 1887. The name had not been in the list of appointments though it is probable the class had been previously organized and the community must have been ripe for the organization for at the end of the first year's pastorate a church worth \$500 was reported, and also a class of 25 full members and three probationers, and two Sunday Schools with 125 scholars. R. B. Beatty was the next pastor and he served three years. At the close of his pastorate he reported 61 full members and a church worth \$1800. After Beatty's pastorate the charge was served by the following men: 1890-91, W. R. Leigh; '92-3, J. F. Johnson; '94, C. A. Davis; '95, A. W. Richardson; '96-7, W. W. Hurlbut; '98, W. E. Green; '99, Wm. Nash; 1900-01, F. P. Raby; '02, R. A. LeMaster; '03-04, J. D. Baker; '05, F. C. Griffith; '06-09, H. F. Odell; '10, W. W. Hendrickson; '11-12 C. A. Davis; '13-14, E. L. Hutchins; '15-16, C. M. Brown; '17, Noah Douthit.

In November 1893 the pastor J. F. Johnson reported that the third Quarterly meeting continued four weeks and resulted in 35 conversions and 25 accessions to the church. Again in 1895 the pastor C. A. Davis conducted a revival meeting resulting in 36 conversions, and 16 accessions to the church, and a Junior League of 23 members was organized.

The charge has experienced no remarkable prosperity but it has held its own in the face of numerous

reverses. The greatest advance in church property was in 1906 when the church was rebuilt bringing its value to \$3600. This was accomplished during the pastorate of F. C. Griffith. The next year the parsonage was improved at a cost of \$500.

The report for 1917 gives the following: Church, \$2100; parsonage, \$1200; full membership, 102; pastor's salary, \$900; Dist. Supt., \$60; bishop, \$15; Sunday School enrollment, 144.

Sylvan Grove.

It was in 1888 that the name Sylvan Grove first appears among the list of appointments, supplied by H. F. Odell. Nothing is known as to what other points were connected with it to constitute a circuit, except that they were located in Lincoln, Ellsworth, Russell and Osborne counties. The next year, 1889, Sylvan Grove and Lucas were served by L. A. Dugger who remained on the charge during '90 and '91. J. W. Blundon was the pastor in '92; A. C. Frick supplied in '93 and George Nulton was appointed in '94. Following him were A. T. Mitchell, '95-97; W. O. Woolever, '98. Woolever was reappointed in '99 but remained only a short time and H. F. Tole, a student at Kansas Wesleyan supplied the remainder of the year; 1900, A. N. See; 1901, L. A. McKeever. In September McKeever was relieved to attend school and E. P. Raby was appointed and served the charge until the Conference of 1904. 1904, J. O. Barton; '05, George Graham supplied until September when M. R. Starbuck was appointed and he remained with the charge until 1910. C. A. Sullivan, '10-11; James Kerr, '12-13; J. A. Tempelin, '14-15; W. E. Scott, '16; V. V. Whitsit, '17.

The church was built in 1892 during the pastorate of J. W. Blundon on lots donated by H. S. Busick. In 1900 Lucas became a separate charge and Sylvan and Excelsior constituted the circuit. Revivals from time

to time have been conducted on the circuit. In 1891 a special meeting resulted in 17 conversions and 13 accessions to the church.

The church at Excelsior was built in 1901 and the dedicatory sermon preached by M. E. Phillips the president of Kansas Wesleyan University. The cost of the church was \$2300.

At present the charge has three points: Sylvan, Orbitello, and Old Vesper.

Statistics for 1917: Church, \$2500; parsonage, \$1200; members, 66; with 4 preparatory; pastor's salary, \$1100; Dist. Supt., \$68; bishop, \$17; benevolences, \$481; Sunday Schools, 2; enrollment, 184; Ep. League, 20; Junior League, 25; W. F. M. S., \$8; W. H. M. S., \$49.

Tescott.

Tescott and Beverly appear in the Conference appointments first in 1887, with I. McDowell as pastor. Tescott got its name differently from any other town in the land. T. E. Scott was a worthy farmer in Lincoln county whose home was just outside the town corporation. The citizens desired to honor Mr. Scott by naming the town after him, but there was already a Scott City and Scottsville in the state, so it seemed there was no way to use the name Scott, again for a town, till some one suggested the use of the whole name, T. E. Scott.

Just when the Methodist class was formed is not known, nor have the names of the charter members been preserved, nor the name of the organizer.

The following men have served the Tescott appointment: '87, I. McDowell; '88, B. F. Rhodes; '89-90, D. McGurk; '91, M. T. Brown; '92-94, J. M. Miller; '95-96, J. H. Kuhn; '97-98, M. J. Mumford. Up to this time Beverly and Tescott churches were one charge. from '96 on Tescott has been separated from Beverly.

'98-1900, H. J. Lorenz; '01, S L. Semans; '02-04, J. F. Clark and H. C. Sawyer; '05, W. A. Pratt; '06, G. W. Hood; '07-08, G. L. Rarick; 10, L. Steer; '11, C. A. Sullivan; '12-13, C. M. Brown; '14-15, James Kerr; '16-17, C. E. Wood.

In 1889 and 1890 the Pastor D. McGurk held a revival at a school house at which 50 were converted and the same winter another meeting was held in Tescott where 62 professed conversion. At the beginning of this year the membership had consisted of seven women and children only. Another large meeting was held in 1893 under the pastorate of J. M. Miller at which 57 professed conversion while previously that year 25 had united with the church so the year was especially fruitful in accessions. During Miller's pastorate of three years 140 people joined the church. In 1908 another great revival swept the community at which 75 were converted and 40 united with the church. In that same year the new church was dedicated, costing \$5,200.

Statistics for 1917: Church, \$7000; parsonage, \$1800; members, 150; probationers, 6; pastor's salary, \$950; Dist. Supt., \$64; bishop, \$16; benevolence, \$296; Sunday School enrollment, 254; Ep. League, 25.

Utica.

Utica charge appears in the list of appointments first in 1910; but previously it had been a part of the Ransom charge. E. E. Gunckel was the pastor at Ransom in 1891 at which time Utica was a point on the circuit. It was situated 13 miles west of Ransom. At that time there were but two members and no organization. The Utica charge now consists of three appointments, Utica, St. Elizabeth and Arnold. The two former places have church buildings, the former valued at \$2500, while the latter is placed at \$1500. The class at Arnold was engaged in building a church

which is now doubtless completed, and will have a valuation of about \$7000.

Statistics for 1917: Churches, \$4000; parsonage, \$1500; membership, 156; probationers, 6; salary of pastor, \$870; Dist. Supt., \$60; bishop, \$15; benevolences, \$999; 3 Sunday Schools; enrollment, 215; Ep. League, 15.

WaKeeney.

This appointment was organized in 1879 but it was some years before WaKeeney became the head of a circuit. The first year it was left to be supplied but the next year, 1880 it was connected with Colyer with J. A. Hoyt as pastor. At the close of that year WaKeeney and Ellis are reported together and there are three Sunday Schools on the charge with an enrollment of 155, and the pastor received \$425 though his salary had been fixed at \$675.

J. A. Stoyt was pastor during the year '81-82; 1883, S. C. Tenney; '84, A. M. Morse; 85, T. W. Miller; '86, J. A. Stayt; '87-88, W. H. Mahaffee; '89, McCoy; '90-91, O. N. Maxson; '92, G. W. Rich; '93, G. W. Winterburn; '94-95, J. F. Johnson; '96, R. B. Beatty; '97-03, E. E. Gunckel; '04, F. N. Cox; '05-09, W. E. Scott; 10-11, J. A. Green; '12-14, C. N. Reed; '15-16, W. H. Woodward; '17, J. K. Sutton.

A church building was first reported in 1888 with a valuation of \$4500, while a parsonage was reported for the first time in 1900 valued at \$500.

The longest pastorate was that of E. E. Gunckel. When he returned from Conference for his sixth year he was met at the station by a large company of young people and escorted to the parsonage where a large company had gathered to greet him. The Baptist pastor of the town was present and took part in the rejoicing. On leaving the company left a substantial purse and a quantity of provisions to cheer the pastor and his family.

Today WaKeeney is a circuit of three points; the others being Quinter and Ogallah.

Statistics for 1917: 3 Churches, \$9700; parsonage, \$2000; members, 320; pastor's salary, \$1280; Dist. Supt., \$88; bishop, \$22; benevolences, \$618; Sunday Schools, 3; enrollment, 295; Ep. League, 155.

Waldo.

This church was organized in 1885 and the name appears first in the Conference minutes at the head of a circuit in 1888. S. P. Lantz organized the society, and he was elected superintendent of the Sunday School, which place he continued to hold, with the exception of one year until 1904. A few of the charter members of the church were still living when this sketch was written in June 1916. At present Waldo has one out appointment, Paradise.

The pastors who have served through the years are: 1888-89, I. Booth; in 1890 Luray was included, J. F. Johnson was the pastor and served two years. 1892, C. M. C. Thompson; '93, W. H. Houpt; '94-6, T. A. Windson; '97, H. J. Lorenz; '98-9, O. Gessell; 1900, T. J. Nixon; '01, A. L. Semans; '02, J. T. Shackelford; '93-4, J. W. Blundon; '05, W. H. Holland; '06-7, W. M. Garner; '08, F. N. Stelson; '09-10, J. W. Legott; '11, H. W. Wolfe; '12-13, J. W. Vanderlip; '14, C. W. Ivie; '15-16, R. K. Sutton; '17, W. W. Strike.

The church building was begun in 1905 and finished in 1907 while W. M. Garner was the pastor. The dedicatory services were conducted by Presiding Elder Stauber. The Ladies' Aid Society was organized in 1888; the Epworth League in 1891; the Woman's Home Missionary Society in 1912.

Successful revivals were held in 1897 resulting in forty-seven conversions; and again in 1909 another revival brought in over thirty converts.

Statistics for 1917: Two churches, \$4000; parsonage, \$2000; membership, 143; pastor's salary, \$1200; Dist. Supt., \$80; bishop, \$17; benevolences, \$1033; 2 Sunday Schools, enrollment, 267; Ep. League, 47.

Paradise.

The first mention of the Paradise class is found in 1878 in connection with the Plainville circuit. The next year Russell and Paradise appear in the list of appointments with O. N. Maxson, pastor. The name does not again appear until 1883 when A. J. McCracken was appointed to supply Paradise. In 1880 S. J. Kahler was the pastor at Russell and it is remembered that Kahler followed Maxson as pastor of Paradise, so it is probable that though the name does not appear in the minutes, Paradise continued to be a part of the Russell charge. In 1886 the name again appears, supplied by J. G. Balsom. Again the name disappears from the list of appointments and is not found again until 1894, when it is supplied by H. W. Wolfe who served two years. At the Conference of 1896 W. E. Cox was appointed to Paradise, and of his experience there he has given this account: "I was then a married man of but a week's experience having secured my license at Salina, and taking the happy vows immediately after returning from Conference. My predecessor had received \$75 from the charge but I was more fortunate receiving \$118 and \$80 from the Mission board.

"The circuit consisted of six appointments: Paradise, Fairview, Success, Baswell, Homewood, and Green. During the winter a revival was held at each appointment resulting in more than 200 conversions. The most sweeping revival was the Homewood, where nearly the entire community turned to the Lord. This meeting closed just before Conference. We were moved from the circuit and a supply sent who spent

most of his time playing checkers and chewing tobacco, and this large body of young converts went into the Evangelical Church which had an organization in the community."

After 1897 Paradise ceased to be the head of a charge and has not since been restored to that dignity.

The church was begun during the pastorate of W. E. Holland and completed in 1907. Since Seman's pastorate Paradise had been connected with Waldo, and the present statistics are included with that charge.

Wallace.

This is the county seat of the county of the same name which borders on Colorado. The town is 24 miles east of the Colorado line. In the late '60's, it was commonly thought that civilization would never reach beyond Manhattan, but the immigrants attracted by the great plains pushed west until by the middle of the 80's they touched the Western counties.

Wallace became an appointment in the Conference in 1886. The first year, Wallace and Sharon Springs were joined and together formed a charge. W. M. Sedore was the pastor. There were 20 members and a Sunday school having an enrollment of 35. There was a church valued at \$300. Two hundred were paid on it leaving a debt of \$100. The building was probably of sod. The pastor received \$172 for the year's work.

The next year Wallace was alone and R. B. Beaty was the pastor. There were 27 members at the one point but no Sunday school was reported.

The pastor was allowed \$300 at the first of the year but only \$200 was paid. The men who afterward served this church were as follows: '89, J. W. Jackson. At this time Wallace drops from the list of appointments and does not appear again until 1911, when it was served by J. F. Gruver, who remained

with them two years. '13, J. F. Clark; '14, J. R. Weekley. Here Wallace disappears again from the appointments and is not found until 1917, when it again appears, but is left to be supplied.

Evidently Methodism did not flourish at Wallace. It does not follow that because it ceased to be the head of a charge the class was disbanded. So far from this the class organized in 1886 has preserved its identity to the present; but the pastor has lived at some other place and Wallace has been a part of some other charge, probably of Sharon Springs. It would be gratifying to the writer if he could definitely state where it had connection. But not having been informed, he can not state. He can only state definitely what he is able to gather from the statistical tables. In 1889, there were 64 full members and 35 probationers, but no Sunday school was reported and there was no church property. The next figures that are available are those of 1912, at which time there was a church valued at \$1,200 and a parsonage worth \$60. There were two Sunday schools, but only 36 members and one probationer. The pastor was paid \$415.

The last report made was that of 1914. J. F. Clark was pastor. There was one Sunday school with an enrollment of 40 and 22 church members and one probationer. The pastor was allowed \$150, but even that was not all paid. The church had been improved and was valued at \$2,000.

Statistics for 1917: Church, \$1,800; parsonage, \$800; full members, 173; probationers, 5; salaries, pastor's, \$927; district superintendent, \$64; bishop, \$16; benevolences, \$1,802; Sunday schools enrollment, 248; Epworth League, 40.

Wilson.

The first account of Methodism at Wilson is from a statement of M. M. Stolz; he says: "In October 1878

I was appointed by G. S. Dearborn, presiding elder of the Salina District as preacher in charge of a circuit I was to organize in the western part of Ellsworth and the eastern part of Russell and the southeastern part of Lincoln counties with headquarters at Boaz, now Wilson. That fall I organized a class at Wilson consisting of W. L. Nesmith and wife, N. Hood and wife, W. H. Cargart and wife, Mrs. Stolz and Jennie Stolz. Services were held in a school house south of the railroad and we lived in two rooms of the Brocker house. I served Wilson for three and a half years and reported 200 members. The railroad donated an acre of land for a parsonage."

In 1882 E. Locke was sent to Wilson; J. M. Miller was appointed pastor in 1883 and remained three years who in turn was followed by W. H. Williams. Williams says of his stay there: "This charge of three appointments has a membership of 262 including probationers. The pastor and his devoted wife have labored faithfully and the Lord has blessed their labors, in the conversion of many souls; 85 have joined the church on probation and 38 by letter." Williams also succeeded well with the finances and collected \$1000 for debts and improvements. Williams went from Wilson into missionary work in New Mexico. J. C. Dana succeeded Williams at Wilson and the work moved successfully forward.

The following men served the charge: Dana, '89-90; R. B. Beatty, '91-93; R. A. Hoffman, '93-5; F. N. Cox, '95-98; W. R. Allen, '98-03; J. H. Kuhn, '03-04; W. D. Schermerhorn, '04-05; J. W. Snapp, '05-07; M. F. Loomis, '07-9; W. L. Cannon, '09-10; H. Roisy, '10-11; C. R. Wade, '11-13; M. G. Terry, '14-15; C. M. Snyder, 15-17.

Successful revivals have been held at various times; in 1891 R. B. Beatty conducted a ten weeks' meeting resulting in 70 conversions and 32 united with

the church; the next year a union meeting was held and 20 professed conversion; in 1894, in 1895, and in 1904 successful revivals were held. That in 1904 was held in connection with members of the Salvation Army and resulted in 60 conversions. J. W. Snapp the pastor in 1906 reported the church in a flourishing condition; the attendance at Prayer meeting had doubled and all the meetings of the church were largely attended, including Epworth League and the Sunday School. The church averaged \$2.50 per member for missions for the year.

The report for 1917 is: Church, \$4200; parsonage, \$3200; benevolences, \$897; Sunday School enrollment, 310.

Winona.

The Rev. Guy Hamilton was the first Methodist pastor at Winona. He supplied the charge in 1887, though he did not organize the class. This was done by H. S. Plummer in 1888. In 1889 the society bought a building of the school board and remodeled it for a church. During the same year a parsonage was built by William York and was occupied as late as 1912. In 1902 the church was removed to another location and again remodeled entirely free from indebtedness.

William Nash was pastor in 1890 and the next year he reported three Sunday Schools, having 15 officers and 70 scholars, while the pastor received \$250. The next year Winona and Monument constituted a charge with F. N. Cox as pastor. He received a salary of \$425 but reported one Sunday School and 55 scholars. In 1893 J. F. Clark was pastor and the salary was fixed at \$500 but only \$375 was paid. In '94 it was fixed at \$300 of which the entire amount was paid. Pastoral support continued about the same until '98 when Winona and Sharon Springs were joined, but for the next three years the support was not improved over

that which had been paid by Winona alone. In 1901 Winona was dropped from the list of appointments. It does not seem, however, that there was any intention of giving up the work, but possibly with the design of impressing the people with the necessity of greater diligence and more self-sacrificing devotion to the cause. It seems to have had that effect at any rate, for the next year A. C. Northrop was pastor and the salary was fixed at \$600, \$100 more than had ever been allowed before and it was all paid. Besides this \$115 were paid on the benevolences. The membership was more than doubled over that of the last report.

The next year 1902 W. S. Harper was pastor. He served the charge four years, and it was during this pastorate that the church was moved and remodeled for the second time. The pastors who followed Harper were: A. W. Dick, 1906-08; C. A. Davis, '09-10; N. S. Ragle, '11-12; E. S. Sitterly, '13-14; J. P. Lane, '15; L. V. Hassell, '16-17.

At present the Page Church is connected with Winona and reports a more valuable church than that at the head of the charge.

CHAPTER IX.

HISTORY OF THE CHURCHES IN THE MANKATO DISTRICT.

Agra.

This charge consists of two preaching places, Agra and a school house, Mattison twelve miles distant from Agra. The name first appears in the Conference Minutes as the head of a charge in 1900, though previous to this Agra had been a part of the Kirwin circuit. Since 1900 the charge has been served by A. C. Henslee, 1900-02; Grant Mann, '03; E. H. Tannehill, '04; A. C. Henslee, '05; Thos. Muxlow, '06-07; L. E. Cook, '08-10; R. T. Pruitt, '11; W. W. Hurlbut, '12; G. H. Cowman, '13-14; G. Johnson, '15-17.

The church was built in 1890 while R. Bisbee was the pastor of the circuit. The church at Agra had been destroyed by a storm and the Presiding Elder James Boicourt appealed for outside help, stating that the people were not able to rebuild. The church, however was erected and enclosed. The support being meager the pastor moved to his farm in Norton county, but continued to serve the circuit. In 1891 he moved back to the charge where the people gave him a royal welcome.

The present status of the charge is as follows: Church, \$2000; parsonage, \$2000; full members, 70; probationers, 2; pastor's salary, \$1050; Dist. Supt., \$72; bishops, \$18; Sunday School enrollment 235 in two Sunday Schools, with 30 officers and teachers.

Aurora.

This is a small station on the branch of the Santa Fe railroad leading from Abilene to Concordia. It is the first station south of Concordia. The first Methodist class organized in that vicinity was at Sulpur

Springs, the next station south, five or six miles distant; this was made a point on the Rice charge and with Enterprise constituted the circuit. From some cause the people at the Springs failed to support the church and some years ago the building was moved to Aurora. It continued to be a part of the Rice charge till 1912 when Aurora was made the head of a circuit and with Heber Church constituted a charge.

The following men served Aurora: 1912, P. O. Rice '13, I. E. Lutz; '14, G. A. Jackson; '15-16, Mark E. Smith; in 1917 E. C. Allen was appointed but failed to report on the work and the charge was without a pastor till in the Fall, when a young Brother Fish, a student at the Wesleyan, was sent as a supply. There had formerly been a Presbyterian society at Aurora. Some of the members still adhered to that church, though a number had united with the Methodist society; but when the Methodist pastor failed to put in his appearance, the Presbyterians invited their pastor at Miltonvale to give them a service which he had been doing for some time before the student from Salina came. The Presbyterian minister having begun services at Aurora, when there was no other being held in the place was not disposed to surrender the hold he had gained. So at this time the Aurora church is served by a Presbyterian pastor, and Fish the young man, from Salina devotes himself to the Heber appointment.

The first report of Aurora charge appeared in the Conference Minutes of 1913. There were two churches valued at \$2400, and a parsonage worth \$600. There were 30 full members and two probationers. They paid the pastor \$465, and the sums asked for district superintendent, support of bishops and conference claimants. There were two S. S. having an enrollment of 90 scholars. No report was made for benevolences. In the 1916 report, there was the same number of churches and Sunday Schools and the enrollment

had reached but 110. There were 35 members. They paid the pastor but \$400 and gave nothing for support of the bishops or conference claimants.

March 19, 1913 the following note appeared in the Central: Last year the church had but one member. W. A. Allen undertook its resuscitation and has so far succeeded that the circuit has raised \$1000 for repairs and pastoral support. The edition of March 18, 1914 stated that two years ago the church had but one member but recently eighty persons met the superintendent to plan for the coming year.

Belaire.

This name is found first in the list of Conference appointments in 1893 and the work was supplied by G. W. Sage. In '94 Cora was associated with Bellaire and the work was supplied by Rev. Elwell, who served also in 1885; '96-7, Grant Mann; '98, N. S. Ragel; '99-1900, Thos. Muxlow; '01-2, W. T. Allison; '03-4, W. A. Pierce; '05, C. A. Whippo; '06-7, L. E. Cook; '08, J. S. Weir; '09-10, F. L. Courter; '11, W. Glazier; '12-13, B. Cook; '14-15, J. D. Baker; '16-17, F. D. Funk.

There is a church valued at \$4000 and a parsonage worth \$1200. N. S. Ragel seems to have had quite a successful pastorate. The church property was improved by the expenditure of \$300, thirteen were added to the membership and a second Sunday School was organized this adding eight officers and teachers and thirty scholars to the Sunday School attendance. L. E. Cook was another pastor who left evidence of success. He came to Belaire in 1906. The church was valued at \$600. Cook remained two years. At the close of his second year the church was valued at \$3800, and \$3019 were paid that year. The parsonage was improved by different pastors. Its original value was \$400. In 1912 it was worth \$1000.

Statistics for 1917 give the following figures: Church, \$4000; parsonage, \$1200; membership, 71; Prep., 20; pastor, \$531; D. S., \$40; bishops, \$8; C. C's., \$25; F. Ms., \$20; H. Ms., \$15; Gd. total, \$233; S. S. Ow's. & T's., 12; Enrl., 62; Av., 30; Exp., \$25.

Belleville.

According to the earliest record it was early in the year 1870 that R. P. Cheney, J. F. Wells, J. S. Price, W. F. Compton, H. B. Buck, Ezra Ball, J. D. Ball, John Fulcomer and their several wives and a few others met at the old log Court House to listen to a sermon, by J. W. Reynolds of the United Brethren Church. A week later R. P. West, the Methodist pioneer in these parts, preached at the same place. That year West was pastor of the Lake Sibly Circuit. The next year the name was changed to Lake Sibly and Concordia, and was left to be supplied. Rev. Freeman and G. E. Nichols each supplied a part of the year. In 1872 J. J. Walters was appointed to the Belleville charge.

The first quarterly Conference held was on May 27, 1871. G. S. Dearborn was the presiding elder, and Rev. Freeman was the pastor. A building committee was appointed consisting of J. F. Wells, R. P. West, S. K. Waterson and J. S. Price. They requested that a young man be sent them as pastor. Another quarterly Conference was held in March 1872, at which time Rev. Nicholson was pastor. A committee was then appointed to secure a charter for a church. A parsonage was built in the summer of '72 costing \$400. A charter was obtained May 2, 1873, signed by W. N. Smallwood, secretary of state. J. T. Shackelford was appointed pastor, in the spring of 1873. Under his leadership a church was projected, but was not dedicated till October 1874, when George Winterbourne was pastor. The church cost \$2000 and was dedicated by Rev. Calvin Holman.

The Methodist Sunday School was organized in 1875. John Fulcomer was superintendent. The first organization of ladies was effected in the Fall of this year. It was known as a mite society. Belleville was continued as the head of a circuit consisting of Fairview, Union Valley, Beauchamp and Springfield, until 1886, when Belleville became a station. The other points having been attached to other charges.

The Epworth League was organized in June 1890. The present church was built in 1892. It was dedicated January 15, 1893 by bishop Warren, E. P. Michener was the P. E. and D. A. Allen the pastor.

The charge has been served by the following pastors in addition to those already named. T. B. Gray, C. G. Chrysler, B. W. Hollen, R. A. Hoffman, C. L. Shackelford, W. R. Pierce, D. A. Allen, D. McGurk, L. O. Housel, W. L. Cannon, E. L. Hutchins, J. L. King, H. O. Holter, A. L. Semans, U. S. Brown, J. O. Borton.

July 27, 1892 D. A. Allen reported that the corner stone for the church was laid on July 12. E. P. Michener had charge of the service. G. L. Rarick, A. J. Markley, M. J. Bailey, B. T. Stauber and Judge Postlethwait were present. Stauber made the address. January 25, 1893 Allen reported that the church was dedicated by Bishop Warren. It cost \$7250 and \$2800 were raised on the day of dedication.

A revival followed the dedication. The pastor was assisted by E. M. Randall. Sixty-two united with the church; 20 on Conference Sunday. The pastor received donations amounting to \$75 during the year. Bishop Bowman spent Sunday July 2, with the pastor at Belleville, preached in the morning, addressed the Junior League in the afternoon, and gave the observations in India at night. In August a league rally was held at Belleville. In January 1909 H. O. Holter reported a union revival service, in which 100 joined our church.

In December 1912 A. L. Semans reported that Belleville will raise about \$1300 for benevolent causes. The Epworth League will raise \$80 for home work and \$120 to support a pastor in the foreign field. Nearly the entire church and Sunday School are engaged in some activity outside of the Sunday School. This year the W. F. M. S., the Queen Esther Circle, the Home Guards and the Junior League have been enlisted in some active work. Various boys' clubs have been organized and the Epworth League has a large mission study class, and two bible study classes. A men's banquet was held. Toasts were responded to as follows: "Fishing for men," "Hunting for boys," "Why a young man should be religious," "Why the church needs young men," "Why men need the church," "Men and the Sunday School."

In November 1910 the pastor A. L. Semans, with the assistance of C. E. Carpenter, held revival services for two weeks. Twenty-five joined the church and it was greatly strengthened. A Bible class of fifty was organized. February 18, 1914 the pastor U. S. Brown reported that a three weeks' meeting had been held, during which 21 bowed at the altar as seekers. The pastor was his own evangelist. Twenty joined the church. That year the Belleville League received the district banner for allround excellence.

The Conference Minutes for 1917 give the statistics of Belleville as follows:

Church property, church, \$9000; parsonage, \$4,000; membership, Prep, 130; received this year, 127; full members, 537; non resident, 16; deaths, 3; support pastor, \$1700; D. S., \$112; bishops, \$30; conference C's., \$70; total, \$1912; total Benevo., \$1224; Sunday School total Enrl., 572; Ep. L. Sr., 56; Jr., 27.

Burr Oak.

The class at Burr Oak was organized in the early

70's. At first it was an appointment on the Jewell City Circuit. James Lawrence was on the Salina District, which at that time included this territory. H. G. Breed was the pastor of Jewell City Circuit.

On June 12, 1873 Mrs. Mary Carpenter, wife of T. B. Carpenter, died. Having learned that a Methodist preacher was living at Jewell, Mr. Carpenter secured E. Mandlin to go to Jewell and get the pastor to come to Burr Oak, and conduct the funeral service. This was the first Methodist service held in this vicinity. Two weeks latter Breed returned, and preached in the second story of Carpenter's store. On January 28, 1874 the Methodist Church of Burr Oak was organized. The charter members were E. Modlin and wife, H. B. Oneal and wife, W. H. Mahony, R. R. Skeels and Susan Skeels, T. B. Carpenter, Susan McDonald, W. C. Huntington, Catherine Bennett, Thomas Lewis.

Services were continued in the Wm. Riner neighborhood, one mile east of the townsite before the town was located. Breed was pastor in 1873-4. On July 10, 1874 the pastor was preaching in the Carpenter hall, when the grasshoppers lit on the town, coming down like a gentle snow storm. Those who did not witness it can scarcely credit the reports that were made by some concerning these pests. Some affirmed that in places they were so thick, that they darkened the sun.

The church was built in 1881. It was a frame structure, 30x50 feet, with foundation of native stone, and a vestibule and tower, costing \$2400. It was dedicated in June 1881 by H. D. Fisher. A short time before the dedication, T. B. Carpenter stood responsible for \$1800 of the whole cost.

This building was replaced by the present brick structure, during the pastorate of C. E. Woods; and was dedicated Dec. 2, 1912 by T. C. Iliff R. R. Skeels, J. N. Hotchkiss and G. R. Wellman were the building

committee. It cost \$16,000. The men who have served the church as pastors were: 1884, A. C. Pattee; '85-6, G. W. Wood; '87-, E. H. Fleisher; '89, J. C. Walker; '94, J. W. Adams; '96-7, J. M. Willis; '98-9, W. Hood; 1900, W. S. Vandervort; '01-2, S. Barber; '03, J. O. Borton; '04, J. M. Willis; '05, W. Uncaphor; '07, W. A. Vangundy; '10, J. M. Mumford; '12, C. E. Woods; '14-17, H. J. Lorenz.

October 31, 1894 J. W. Adams reported revival services held for four weeks, with the assistance of G. L. Glasscock of Cincinnati, in which 30 persons were converted and 25 united with the church.

January 14, 1914, C. E. Wood reported that the Sunday School was being recruited through athletics. March 24, 1915, a Gospel Team of 40 had been active, through whose efforts fifty had been added to the church. J. H. Lorenz was the pastor.

Statistics for 1917 are as follows: Church, \$18,000; parsonage, \$2,500; Exp., \$468; members, 261; Prep., 1, support pastor, \$1400; D. S., \$96; bishops, \$25; C. C's., \$60; Benev. F. Ms., \$159; H. Ms., \$96; Gd. total, \$1366; S. S. Of's. & T's., 26; Enrl., 298; Av., 129; Exp., \$251; Ep. League Sr., 16; W. F. M. S., \$101.

Clyde.

Clyde being one of the first places in this part of the state to be honored by its name appearing in the Conference Minutes, and the preacher, E. R. Brown, being the first Conference man to be appointed in this part of the state, the early history has been recited, largely already.

Mrs. Rockwell says: "The first Fourth of July celebration in the Republican valley, an affair of no mean proportions boasted R. P. West as the orator of the day." Another early settler was Moses Hiller a man sixty years old. He and his son David built, what was for that time, a fine house. He was the typical host of

the frontier, renowned in song and story. His hospitality knew no limit and he was the friend of everybody. For two years he walked to Clay Center every week, a distance of twenty-five miles, getting the mail which was brought there. A group of anxious settlers always awaited his return. This service was voluntary and without remuneration. When Cloud county attained the dignity of a post office, Uncle Moses received the appointment of post master and held it about fifteen years. He was not a church member but had a high regard for Christianity, and for those who preached it. Of course, Brother West soon found him, and his doors were opened wide and in his house was preached the first sermon ever preached in Cloud county.

In March 1866 Frank Rupe, his wife and brother came to Kansas and took a homestead near Clyde. The first Sunday the brothers walked five miles to the home of Ben Morely on Dry Creek, to hear West preach. They were the sons of an Indiana Methodist preacher, and had brought their church letters with them. Soon a Sunday School was organized in the Keller home and J. B. Rupe was the Superintendent. This was the first Sunday School organized in the county. In the summer of 1916 at a meeting of the Cloud County Sunday School Association two members of that school of more than 50 years ago, were present, having held a continuous membership throughout the years.

A Quarterly meeting was held in the Heller home in November 1866 and the Methodist Episcopal church was organized and R. P. West was appointed preacher in charge. Frank Rupe and wife, John Rupe, Mr. and Mrs. B. B. Honey, Mrs. Ben Morley, Mrs. Jackson and Mrs. Andrew Smith were charter members of the class, at Clyde. Andrew Smith had fallen a victim to Indian treachery. Mrs. Smith afterward married John Rupe. Of these Frank Rupe and Mrs. Mary

(Smith) Rupe have held continuous membership in the society to the present time.

In the fall of 1868, following a revival service, a Young People's Meeting was organized led by Frank Rupe. It was held on Sunday evening and was the forerunner of the present Epworth League. Brother Rupe thinks that the special young people's service has had a continuous existence ever since.

During the pastorate of George Winterbourne, 1879 a parsonage was built costing \$400. The first Methodist house of worship was a hall which was owned by a stock company, and afterward bought by the church. The building is still standing.

The minutes of 1872 give Clyde and Saltmarsh as one charge having two churches valued at \$3000. Those of 1873 have Clyde only as name of the charge but still reported two churches. The minutes of 1874 report but one church valued at \$700. These figures continue to be reported till 1883, when the Clyde Church is given a value of \$7000, and \$5500 is reported as paid on church property.

This however must have been made in payments for a church debt continued to be reported till 1891. In 1890 G. W. Woodward was pastor and the following appeared in the "Central": "The Sunday School is prospering and the congregation is increasing. The league has 33 members. The pastor received a donation of \$25." E. P. Michener was pastor in 1895. February 14 of that year, a revival was reported at Clyde under the leadership of Jesse Underwood, in which 90 had been converted. Three weeks later a second report stated that 200 had been converted.

In July of that year a league convention was reported in which A. P. George conducted a Normal class. A. J. Markley had charge of the convention and was pronounced a success. A Ladies' Aid Society has been an important factor in the working forces of

the charge for a number of years. The historian greatly regrets that he is not able to give a full report of what they have done. A Woman's Foreign Missionary Society was organized by Mrs. Baker during one of their pastorates. While Koser was pastor, it was changed to a home Society but this lived only a short time. The president of the Mankato District of the W. F. M. S. later reorganized that society. It now has a membership of ten and is doing good work. The Sunday School has organized classes with modern methods and is doing well. It has an enrollment of 118.

In November 1916 a jubilee service was held commemorating the founding of Methodism in Clyde. Pastors who helped make it what it is, were welcomed to this service.

The pastors who have served Clyde are: 1866, R. B. West; '69, E. R. Brown; '72, E. C. Chilson; '74, L. A. Hibbard; '76, R. B. Turner; '77, A. B. Cowell; '78, J. W. Scott; '79, George Winterbourne; '81, R. J. Walker; '82, G. W. Grabe; '84, E. H. Fleisher; '85, F. D. Baker; '87, B. W. Hollen; '88, I. McDowell; 90, G. W. Woodward; '93, E. P. Michner; '94, A. J. Markley; '96, G. L. Rarick; '97, G. H. Moulton; '98, J. P. Allen; 1900, F. D. Baker; '02, E. L. Hutchens; '94, M. E. Goodrich; '06, C. W. Stevens; '08, G. L. Rarick; '09, A. C. Koser; '10, G. W. Stafford; '11, C. J. Semans; '13, S. Barker; '14-17, L. E. Rockwell.

Statistics of 1917: Church, \$6000; parsonage, \$2,000; expense, \$72; full members, 96; Prep., 15; support pastor, \$1000; D. S., \$64; bishop, \$14; C. C's., \$40; F. Ms., \$48; H. Ms., \$40; total Benev., \$321; S. S. Of's. & T's., 16; Enrl., 236; Av., 89; Exp., \$72; W. F. M. S., \$30; W. H. M. S., \$2.

Concordia.

This was one of the first classes organized in the

bounds of what afterwards came to be the N. W. Kansas Conference. As nearly as can now be determined by the study of the Conference Minutes, the following was the order of the several organizations. 1869, Salina; 1870, Solomon; 1871, Clyde, Concordia, Jewell, Republic, Beloit; 1872, Belleville, Cawker, Osborne, Minneapolis, Lincoln, Rice.

The first reference I can find as to church matters at Concordia is in the report of the district by James Lawrence in 1874. He said of Concordia, "The brethren here got the material together for a parsonage, but some misunderstanding between them and the town company about the lots on which the parsonage was to be built delayed its erection.

The first statistics of the charge were published in 1877. There were then 102 full members and 41 probationers. Two Sunday Schools having eight officers and teachers and 41 scholars.

No property was reported till 1879 when both a church and parsonage were reported, the church valued at \$2000 and the parsonage at \$1000. At that time there were 190 members and 83 probationers. Only one Sunday School was reported and there were 11 officers and teachers and 90 scholars. The charge paid for ministerial support \$750.

In 1890 Methodism in Concordia had made quite an advance. The report for that year shows a membership of 212 full members and 35 probationers. The church property had been much improved, so much so that the church was then valued at \$6000 and the parsonage at \$3000. The enrollment in the Sunday School was 219. The next marked advance in the work of the charge was in 1908. T. J. H. Taggart was appointed pastor in 1905; at that time the membership was 281 full members, and 33 probationers; the Sunday School enrollment was 180, average attendance 135. In 1909 the membership was 300 and the Sun-

day School enrollment 314. In 1905 the church was valued at \$4500; in 1909 it was appraised at \$26,000. The value of the parsonage was also increased \$1000; so that Taggart's pastorate at Concordia was one of the most successful in the history of the church.

Statistics for 1917: Church, \$30,000; parsonage, \$5,000; members, 372; Prep., 28; Ch. Exp., \$880; salaries, pastor's, \$1900; D. S. \$128; bishop, \$31; C. C's., \$80; F. Ms., \$176; H. Ms., \$156; Gd. total, \$1407; 2 S. S. Of's. & T's, 26; Enrl., 380; Av., 236; Exp., \$186; Ep. L. Sr., 55; Jr., 38; W. F. M. S., \$218.

Courtland.

The first Methodist class organized in Courtland was by Rev. James Flowers on the 25th of November 1888. This was done in a school house one mile south and one east of the town. The first sermon preached was by Rev. G. L. Rarick. The class was small but the members were faithful. Mr. Arnett, the father of Rev. J. A. Arnett was the class leader in the town and a very faithful, devoted man. The first leader at the school house was Nathan Pilcher.

The church was begun during the pastorate of G. L. Rarick and completed under that of W. M. Sedore. It was dedicated by Rev. E. P. Michener, presiding elder of the district. The first services were held in the upper room of a brick store building, and later in the second story of the school house. In winter it was often very uncomfortable but they were cheered on by the faithful brothers and sisters, especially by Brother Arnett.

In November 1893 the pastor Rev. S. A. Green held a successful revival resulting in forty conversions. In March 1894 at the close of his second year Green reported that he had enjoyed a good year and received a donation.

M. J. Baily was the next pastor. In the "Central" of March 3, 1895 he reported 14 baptisms, 13 received into full membership and 3 on probation. J. T. Bates was the pastor from 1903 to 1905. In September 1903 he reported that the floating debt had been paid, the parsonage painted and a brick walk laid in front of the church. The Lincoln Class had long felt the need of a church, but were not able to build. This year several families moved in, and united with the church, and thus brought such reenforcement that they determined to build what they had long desired.

A building 28x40 was planned and erected at a cost of \$1825. On the day of dedication \$350 were needed to complete payment. In a short time \$483 were raised and the church dedicated free of debt. W. A. Pierce served the Courtland charge in 1907-8. The Central of November 11, 1908 contained the following report of the work: "A tabernacle 70x100 was erected for the French E. Oliver meetings, which began October 14, and lasted four weeks. Four hundred persons were converted. Some lives were literally transformed. A company of people were in town for but one night, and seven of them were converted. Of those who took a stand for Christ 325 gave their church preference, some were already members and 49 were undecided."

Courtland has been served by the following pastors. For four years it was connected with Formoso and served by G. L. Rarick three years, and by W. M. Sedore one year; '89 to '93; '93, S. A. Green; '94-5, M. J. Bailey; '96, Jas. Flowers; '97, A. D. Wright; '98, B. F. Hutchins; '99-1900, J. H. Brown; '01-02, D. R. Laport; '03-05, J. T. Bates; '06, W. W. Herrington; '07-08, W. A. Pierce; C. H. Cowman, '09-12; A. C. Henslee, '13; C. E. Tinker, '14-15; L. R. Hondrick, '16-17.

Report for 1917: Church, \$4000; parsonage, \$1,000; Exp., \$120; members, 120; Prep., 56; support pastor, \$913; D. S., \$48; bishop, \$5; C. C's., \$5; F. M., \$38; H. Ms., \$28; Gd. total, \$411; 2 S. S. Of's. & T's., 28 Enrl., 188; Av., 139; Exp., \$87; Ep. L. Sr., 20; W. F. M. S., \$5; W. H. M. S. \$3.

Cuba.

The class at Cuba was organized by D. A. Allen in 1890 and he served as pastor till October, 1891, when the presiding elder appointed him to Belleville and E. G. Alderman was appointed to Cuba, for the rest of the year. Those who followed were: G. L. Rarick '92-'93; E. R. Price, '94; W. E. Jenkins, '95-6; L. B. Tremain, '97-1900; N. S. Ragel, '01-02; G. R. Pierce, '03; W. C. Brayman, '04; H. L. McKean, '05-7; E. C. Rath, '08-9; L. M. Martin, '10-11; H. Roisy, '12; C. E. Carpenter, '13-14; W. L. Allen, '15; L. R. Templin, '16-17.

During the pastorate of D. A. Allen a lot was purchased and a parsonage was built. In January, '92, under the pastorate of E. G. Alderman, E. P. Michener, the presiding elder, preached on tithing and presented thoughts well calculated to arouse Christians to the importance of this Bible doctrine. In March of the same year, J. H. Worley, a returned missionary living at Lincoln, Nebraska, spoke on China and took the collection for missions.

I. L. McKean was the pastor in 1905 to 1907. He found it to be a very difficult charge, the population being largely foreign, and many of them sceptical on religion. These were organized for the purpose of more effectually opposing Christianity. Notwithstanding this the pastor, with the assistance of D. Otis Gunckel, as singer, held a five weeks' meeting, which resulted in a great awakening. Ninety-six professed conversion and eight sought and came into the enjoyment of the higher state in grace. C. E. Carpenter

served the charge 1913-14. It consisted of Cuba and Agenda. He held a revival at each place, the two lasting almost eight weeks. The churches were greatly blessed and the membership was almost doubled.

Esbon.

When this point first appeared in the Conference apointment it read Salem and Esbon. That was in 1895. It was so published again in '96, but in '97 and '98 a pastor was sent to each place. In 1900 it was made Esbon and Salem and continued so till 1904, when Salem was dropped from the list. Whether it continued to be a silent partner in the charge, the writer is not informed; it is probable, however, that it was so continued, as three churches were reported, and the membership of the churches and S. S. continued as it had been. In 1909 a pastor was appointed to both places and each pastor reported two churches. In 1911 three churches were reported at Esbon, valued at \$8500, but only one S. S. with an enrollment of 252; but 1912 they reported one church worth \$9,000, and one S. S. with enrollment of 252.

There are some things very puzzling in the statistics of this charge. The next year 1913 three churches are reported, but only one S. S. with enrollment of 300, and the three churches were valued at \$9,000, the value of the one as reported the previous year. Surely a mistake was made by someone, but subsequent reports continued to give three churches valued at \$9,000; and three S. S. and the enrollment in the three is but little in excess of that given of the one in 1913. It was smaller than that of '13. The writer has long suspected that Conference statistical reports do not always give accurate information in reference to church affairs. The above figures tend strongly to confirm that suspicion.

Esborn charge has as a rule reported a fair membership. The first report in '98 gave 104 full members and twenty probationers. The smallest number reported was in 1908 following the pastorate of J. E. Goins, a supply pastor. Those who, apparently were successful in building up the charge were W. C. Harris, J. O. Borton, W. J. Meredith and L. C. Hicks. Meredith baptized 98 adults the first year of his pastorate. J. O. Borton did more for missions than any other pastor, reporting in 1913, \$60 for the foreign work and \$50 for the home.

The Epworth League was first reported in 1910, C. A. Fished, pastor. There were 30 members. It continued to be reported year after year with varying numbers of members. It became very popular during the pastorate of W. J. Meredith. The first year there were 65 members, the next year 110. 1916 L. C. Hicks, pastor, organized a junior league of 25 members. There were 95 members of the Senior class.

In the matter of pastoral support Esbon ranked with charges of like grade in that part of the state. The first pastor received less than \$300. In 1905 the pastor was allowed \$500 and a house, but there was a deficiency reported at the close of the year of \$30. 1908 the salary was fixed at \$650, which was paid. That was the largest amount that had been paid up to that time; but in 1911 C. A. Fisher was allowed \$1,000 and it was paid in full.

The next two years J. O. Borton was pastor and received \$1400 each year. This is the largest sum any pastor has received up to this time. The report for 1917 shows the following: three churches, \$9000; parsonage, —; members, 253; Exp., \$75; support pastor, \$1250; D. S., \$88; bishop, \$19; C. C's., \$46; F. Ms., \$38; H. Ms., \$30; Gd. total, \$601; 3 S. S. officers and teachers, 34; Enrl., 282; Av., 140; Exp., \$120; Ep. L. Sr., 25; Jr., 40; W. F. M. S., \$12.

Formoso.

Formoso is found in the list of Conference appointments for the first time in 1889. It stood in connection with Courtland until 1893 when each was made the head of a charge. The pastors up to this time were: '89-91, G. L. Rarick; '92, W. M. Sedore; '93-4, E. R. Zimmerman; '95-6, W. W. Wells, '97, W. B. Keeley; '98, Thos. Muxlow; N. S. Ragle, '99-1900; J. A. Tempelin, '01; A. B. Comwell, '02; A. D. Wright, '03; H. C. Lawyer, '04; G. H. Christenberry, '05; H. M. Tempelin, '06; A. L. Semans, '07-9; C. M. Snyder, '10; A. M. Misel, '11-12; D. B. Magee, '13-14; W. J. Meredith, '15-16; G. Waggoner, '17.

G. L. Rarick reported in October '91 that his third quarterly meeting continued five weeks. Thirty-three united with the church. E. R. Zimmerman served the charge in '93-4. February 22, '93, he reported that a new church was dedicated January 22; B. T. Stauber preached and raised \$860. The church cost \$2500.

On October 18th of that year A. J. Markly organized a league of 38 members. In 1894 E. R. Zimmerman reported 150 conversions, resulting from three revivals lasting twelve weeks, 85 joined the church. In October 1904, H. C. Sawyer reported that 12 were received into full membership. In December 1905 the Junior League, of which Miss Orpha Daniels was superintendent, had a cellar made under the church and the Ladies' Aid had a furnace installed. In February 1909 A. L. Semans had held a revival meeting assisted by H. O. Holter and C. A. Fisher. The membership of the charge had been increased 200 per cent. in two years. January 14, 1904 D. B. Magee, said: "The charge has reached a high degree of success. Every bill is paid, the salary is full and the S. S. and League are flourishing."

Report for 1917: Church, \$2000; 2 parsonages, \$2500; members, 225; Prep., 5; pastor, \$1180; D. S. \$80; bishop, \$19; C. C's., \$50; F. M. S., \$114; H. Ms., \$89; Gd. total, \$767; S. S. Of's. & T's., 20; Enrl., 302; Av., 136; Exp., \$116; Ep. L. Sr., 35, Jr., 15; W. H. M. S., \$66.

Hollis.

The Hollis class is one of the first that was organized within the bounds of the N. W. Kansas Conference; having been started by the pioneer local preacher of this section of the state, R. P. West. The first Methodist meeting held in this vicinity was at the home of W. J. Christie on Lower Salt Creek.

In 1866 West settled on a homestead on Salt Creek, 8 miles S. E. of Belleville. From his homestead he visited the surrounding neighborhoods, preaching and organizing societies. E. R. Brown of the Kansas Conference was the first regularly appointed pastor in this section. This was in 1869; so from '66 to '69 the people in this territory were dependent on local preachers for the gospel. Not much is known of the success of the work, other than, that Christie's (Hollis) and Fairview (Wayne) continued to be regular appointments on the circuit.

In 1873 Peter Sarre, a little German supplied the circuit which he traveled on horse back; and is said to have been one of the most able preachers that ever preached in this section of the country.

In '74 L. A. Tallman was the pastor of the Seapo charge which included Prairie Home, upper West Creek, Seapo, Elk Creek, Lawrenceburg, and Salt Creek (Hollis). W. Bennett, G. B. Bassett, T. Durant and Rev. W. Garrett were members of the quarterly Conference. The next year the charge was supplied by Wm. Garrett. While he was not an educated man was a good exhorter and singer and did much good.

In 1880 and '81 the work was supplied by E. R. Price, and the appointments were Seapo, Bethel, Fairview (Wayne), Liberty (Hollis), Zion and Pleasant View. The first year the salary was \$315, the second it was \$365. Rev. Price had bought a farm just east of the townsite. He built a little house on the farm and occupied that during the remainder of his pastorate.

Down to this time the pastors were: '73, Sarre; '74, Tallman; '75, Garret; '76, Conwell; '77, Turner; '78, Levan; '79, Phillips; '80, Price; '82-84, W. H. Williams. He was active as an evangelist and did much good on the charge. He now devotes himself wholly to evangelistic work and is very successful. While on this charge, Williams superintended the building of a small parsonage at Seapo.

In 1885 a small church was planned for Hollis. It was built in 1889, a half mile north of the present town site under the leadership of A. J. Markley. The trustees were W. J. Christie, E. R. Price, A. W. Miller, E. H. Stewart, S. P. Price, H. Roszell and J. A. Jacobs. In 1907 it was moved to Hollis. May 14, 1909 a cyclone struck the town and destroyed the church and several other buildings. The church was a total loss; but the people rallied to the pastor and pledged the money and the church was rebuilt. The pastor, A. D. Wright, being a skilled mechanic, did most of the work and the people paid him. The church cost \$2200 and was dedicated by Dr. R. P. Smith, president of the Kansas Wesleyan University.

Those who followed Williams were: 1895, W. A. Matson; '86-7, G. H. Cheney; '88-9, A. J. Markley; '90-2, F. D. Funk; '93-4, E. H. Bailiff; '95, J. M. Miller; '96-9, J. H. Laird. During Laird's pastorate Rev. Caradine conducted a successful revival at Hollis. 1900-2, G. Mann. Late in the spring of 1903 W. A. Phillippe of Tennessee was appointed to Hollis, E. R. Price supplied until his arrival. Price also supplied

for a time in 1904, 1905-6, M. G. Terry; '07-8, C. W. Moorman. In 1909 there was an other change in the circuit. Talmo, Wayne and Providence Chapel were constituted a circuit, leaving Hollis and Fortney to form another pastoral charge.

As has already been stated A. D. Wright was pastor 1909-10 and built the church. The old arrangements was again restored and Hollis, Wayne, Talmo and Fortneys formed the circuit. 1911 E. Turrentine; '12-13, J. A. Templin; '14-15, C. R. Carbin and B. H. Horton; '15-17, C. E. Carpenter. The trustees of 1916 are T. W. Ekstrom, president; W. E. Price, secretary; A. N. Melson, treasurer; S. W. Clark, S. A. Christie, A. Shaler, C. L.; W. E. Price, superintendent. Sunday School is organized into a missionary society. Collection last Children's Day was \$27. There is a Ladies' Aid Society of which Mrs. A. N. Nelson is president. In the last four years the treasurer reports \$121.71 have been made by the society. The funds are used for church building, improving parsonage, buying a piano and assisting in paying salaries.

A few reports reached the Central. In March 1890 A. J. Markley reported that \$1850 had been used in improving the church and parsonage. In March '94 E. H. Bailiff stated that his 61st birthday was January 20th and that Wayne and Hollis observed it by surprising them at the parsonage. December 26, 1906 M. G. Terry reported the dedication of the Talmo Church. It cost \$2300. It has a furnace and gasoline lights. C. W. Wynant preached and obtained pledges for \$1100, the sum needed to pay for the church. In March 1914 J. A. Templin reported special services held at Wayne and Talmo and a revival in progress at Hollis. Statistics for 1917 report: Church, \$2000; parsonage, \$1100; Ch. Exp., \$210; F. Ms., 62; Prep., 5; pastor, \$900; D. S. \$64, bishop, \$14; C. C., 40; F.

Ms., \$38; H. Ms., 19; Gd. total, \$264; 1 S. S. O.'s & T's., 12; Enrl., 105; Av., 57; Exp., \$40.

Ionia and McCabe Chapel.

The Ionia class is one of the oldest in this part of the state. The Sunday School was organized in 1872. J. A. Severs was superintendent. Mr. and Mrs. Reimerchender, Mr. and Mrs. Scott and two daughters, Lute Coal, Mrs. and Mr. Webster and their children constituted the school. They at first met in private houses till the school house was built.

The first class was organized in 1874 by Rev. H. G. Bree. The members of the class were the same as the adults of the S. S. together with Mr. and Mrs. Lumas and some of their children. Other points were added of which McCabe Chapel was one. It is still a point on the charge. The parsonage was built soon after.

Ionia and McCabe Chapel appear in the Conference appointments in 1881. At the close of the year 100 members were reported and they paid their pastor, L. V. Morton \$398. The charge has since been served as follows: '82, L. V. Morton; '83, B. F. Hewlett; '84, J. F. Hill; '85, H. E. Pickle; '86-7, G. H. Woodward; '88-9, H. G. Breed; '90-2, E. R. Zimmerman; '93-5, Jas. Flowers; '96-8, Jas. Kerr; '99-1900, F. A. Colwell; '01-03, L. B. Tremain; '04, M. E. Moyer; '05, W. W. Herrington; '06-7, C. H. Cowman; '08-10, E. Turrentine; '11, W. A. Vangudy; '12 O. Gessell; '13, W. W. Hurlbut; '14-15, F. D. Funk; '16, E. H. Tipton; '17, D. R. Laport.

A new church was built on the charge in 1892, which added to the value of the property \$1600. Another was built the next year which added \$2900. This was probably McCabe Chapel. Chaplain McCabe was very highly esteemed by Brother Breed, and the church was built on land donated by Breed. He also contributed liberally for the building; and it was in

deference to his wishes that the church was no named.

Ionias was a three point circuit: Ionias, McCabe Chapel and Bethel; and was so reported till 1914. They paid a salary of \$900, of which Ionias paid \$380, McCabe \$400 and Bethel \$120.

Bethel has now been attached to another charge, leaving Ionias and McCabe to constitute this charge.

Statistics for 1917 give the following: 2 Churches, \$4000; parsonage, \$800; members, 152; Exp., \$125; support pastor, \$1000; D. S., \$72; bishops, \$18; C. C., \$40; F. Ms., \$70; H. Ms., \$40; Gd. total, \$1431; 3 S. O's. T's., 34; Enrl., 216; Av., 122; Exp., \$124.

Jamestown.

In 1881 J. A. Bull was appointed to the charge. During his pastorate of three years the first church was built and dedicated.

In 1884 B. F. Hewlett came to the work, and served one year, and succeeded in building the main room of the parsonage. S. A. Green served the charge in 1885-6. From this date to 1906 the charge was served by the following pastors: W. T. Robinson, J. C. Walker, G. H. Cheney, James Flowers, W. E. Jenkins, W. B. Keeley, W. S. Vanderwort, C. E. Trueblood, H. A. Manker, F. D. Funk, F. A. Colwell, C. A. Davis and J. M. Sexton.

F. D. Funk remodeled the parsonage. The Sunday School superintendents have been P. S. Jones, C. O. Clark, Mrs. Finney, John Palmer, C. H. Palmer, John Kiggins, Wm. Clark, Joseph Morley, Mrs. Mary Burton, W. H. Robinson, Ida Ansell, W. I. Eeinkerbinder, E. E. Keifer, C. I. Gould, Carl Hitchcox and B. A. McGaugh.

During Vanderwort's ministry at the second quarterly meeting, in 1894, F. D. Baker, the presiding Elder, preached two good sermons, three united with the church on probation, five were baptized and thirteen were received into full membership. March 27,

1895 W. S. Vandervort reported that 44 united with the church, 25 of them being heads of families. Rev. Gunn and his wife assisted the pastor, J. M. Sexton, in a series of meetings in which 93 professed conversion and 46 united with the church. The evangelists were found to be good safe helpers. She was especially successful with the young people. A Junior League of 40 members was organized.

Report of 1917: Church, \$11,000; parsonage, \$1,000; F. members, 219; Prep., 5; current Exp., \$172; ministerial support pastor, \$900; D. S., \$72; bishops, \$17; C. C's., \$45; Benev. F. Ms., \$47; Home, \$33; S. S. T's. & O's., 26; Enrl., 236; Exp., \$150; Ep. L. Sr., 55.

Jewell.

With the exception of items gleaned from the "Central" and notes, as to present conditions sent by the 1916 pastor, J. W. Bates, the historian is indebted wholly to a conference program prepared and published by J. C. Postlethwait, in 1906, when the Conference met at Jewell.

The first public gathering held in Jewell County was a Fourth of July celebration, held under an arbor of boughs, July 4, 1870. The first load of lumber had arrived the day previous. Shortly after this another congregation assembled under an elm tree near the southeast corner of the town site, and a local preacher named Rose, conducted a religious service. Services were conducted at intervals until the coming of the first pastor H. G. Breed, appointed by the Kansas Conference. He will tell his own story. He says: "At the session of the Missouri Conference in 1872, I was transferred to the Kansas Conference, and appointed to Jewell City, the county seat of Jewell Co. I arrived here on the first day of April and found the people busy building business houses and places for their own habitation.

My first appointment was announced for April 14, 1872. There was no church in which to hold service, but the unoccupied business houses were open, and a goodly number of attentive listeners were present. The first Quarterly meeting was held in a little building near where the Republican is now printed. James Lawrence was the presiding elder. I asked him how far my work extended west. He said, "Go until you strike another man." I soon found there was no work in the west, nearer than Denver. It seems however that Rev. G. S. Dearborn, presiding elder of the Manhattan District, had previously held, what had been called a quarterly meeting, in the home of R. R. McClung near the close of 1870. This could hardly have been a quarterly meeting for there had been no organization effected, and could therefore have been no officers. Suppose, since it was held by a presiding elder, it must have been a quarterly meeting.

E. D. Heinecke tells of the organization of the society. He says, "The first service for worship which I attended, was near East Buffalo Creek on Brother John Hoffer's claim. The services were conducted by H. G. Breed, the second Sunday in July 1871. There was no organization as yet in Jewell county. Services were held in various places, round the town site, in the open air, when the weather was favorable; sometimes in Brother H. C. Jennings's "red front" building. The first M. E. Church, of Jewell City, was organized April 29, 1874. The board of trustees were J. W. George, president; E. T. Byram, secretary; B. F. Wallace, treasurer; A. H. Mead, P. H. Early and E. D. Heinecke. The charter was granted June 6 of that year. A donation of \$200 and a loan of \$400 was obtained from the Church Extension Society. Two hundred dollars were borrowed from the Marshall County Bank of Waterville for 90 days, at two and a half per cent. per month. Later \$250 were borrowed from

Mrs. Leland, for six months at twelve per cent. per annum. H. G. Breed made out the bill for the material.

Native timber for the frame was purchased from Mr. Mahon, on White Rock. Pine lumber, shingles, doors and windows were brought from Waterville, a distance of one hundred twenty miles. This was hauled by men who volunteered to do the hauling without charge.

The church was built by P. H. Early at \$2.50 per day. A. H. Mead did the plastering and made a liberal donation. In his report to the Conference of 1874 the presiding elder had the following to say concerning Jewell: "A combination of adverse circumstances prevented the brethren from going on with the church, in Jewell City, which was commenced last year, but, by revivals, the circuit almost doubled its membership, reporting 88 members and 71 probationers. The charge also reports \$12 for missions, the only collection taken."

The report for 1875 shows that \$1000 were raised for church building and \$520 for pastor's salary. One of the adverse conditions referred to above, was the grasshopper raid in July. Breed says of it: "After we had the house up and nearly enclosed, we were met by hot winds and clouds of grasshoppers. While I was helping put on the roof, I had to pull down the rim of my hat to keep the hoppers out of my eyes, and the wind was so hot, I had to do the same thing to keep it from burning my neck." In 1875 the report shows \$1000 raised for church building and \$520 for the pastor's salary.

In the Central of March 18, 1891, A. B. Comwell reported that A. J. Markley assisted him in a series of meetings at which the church was quickened and a number converted. October 1893 H. M. Mayo reported special services in which he was assisted by B. E.

Shawhan, great congregations came from the surrounding country. Noon-day prayer meetings were well attended. Fifty-three united with our church, and a number went into the other churches. Two-thirds of these converted were men.

March 1904 F. N. Willis reported that the parsonage had been remodeled at a cost of \$1550, and the Q. C. had requested his return. November of the same year, special services were held with the assistance of J. M. Iliff of the E. Ohio Conference. Twenty-three joined the church. W. H. Neill held a four weeks' meeting in December 1906, in which more than 20 were converted and backsliders were reclaimed. Other local pastors assisted in the services. More than \$1000 were raised for church purposes; a furnace was installed, a cement walk built and an old debt paid.

In February 1910 during the pastorate of L. O. Housel, the church, having been remodeled at a cost of \$2700, was rededicated. J. M. Iliff preached in the morning and L. E. Rockwell at night. The evangelical and Christian congregations attended in the evening, and their pastors extended hearty greetings. The local paper reported that the day was a great success.

January 14, 1914, J. R. Thomas, pastor, reported congregations large and growing in interest. The Sunday School well attended. The Graded Lessons are improving the conditions. Reports of the S. S. Missionary Society is the best in its history. Last month's collection was \$12.00. Condition of the charge in 1916 was as follows:

Membership of church, 235; non resident members, 20; number in all departments of S. S., 213; No. in Epworth League, 38; No. in Junior League, 42; No. in W. F. M. S., 53. Official board: Trustees L. S. Grumm, W. J. Carpenter, W. A. Matson, A. L. Stanley, C. W. Mecalf, C. F. Glick, W. C. Palmer, A. C. Ely, W. W. Nixon; S. S. Supt., W. A. Matson;

Stewards: N. Kramer, Pearl Cluster, Irma Nixon, W. W. Nixon, A. C. Ely; Pres. Epworth League, Katherine Zipse; Pres. W. F. M. S., Mrs. W. C. Calmer; Supt. Junior League, Mrs. A. C. Ely; Pres. Ladies' Aid, Mrs. Alice Ruggles; first officers of W. F. M. S. were: Pres. Mrs. Baker; Effie Peters, Sec.; Mrs. Frank Ruggles, Treas. The Sunday School uses the Graded Lessons except the Juniors and adult classes.

There are three organized classes. Most interest is shown by the one called "The Country Club." Church, \$10,000; parsonage, \$3500; Exp., \$375; full members, 231; Prep., 4; salaries, pastor, \$1700; D. S., \$113; bishop, \$25; C. C's., \$71; Benev. F. Ms., \$223; H. Ms., \$150; Gd. total, \$1747; S. S. O's. & T's., 29; Enrl., 273; Av., 141; Exp., \$325; Ep. L. Sr., 52; Jr., 46; W. F. M. S., \$118; W. H. M. S., \$12.

Kensington.

In 1893 G. W. Hood was appointed to Kensington that being the first time this name appeared in the list of appointments. The charge has since been served as follows: '94, G. W. Hood; '95, F. D. Funk; '96-7, B. W. Hollen; '98-9, M. J. Bailey; 1900, D. Reese; 1901-2, C. A. Davis; '03-5, A. C. Henslee; '06, I. L. Clark; '07, W. M. Shular; '08, A. W. James; '09, J. M. Sexton; '10, L. E. Cook; '11, G. M. Callaway; '12, A. H. Christensen; '13-14, T. M. Brimlow; '15-16, A. D. Rice; '17, B. C. Wolfe.

The minutes of 1894 reported both a church and parsonage. The church was valued at \$2000 and the parsonage at \$500. There were 121 full members and 11 probationers and two local preachers. In '95 there were three Sunday Schools having 27 teachers and officers and 210 scholars. In 1908 the parsonage was improved bringing the valuation to \$1600; and in 1912 it was further improved increasing the value \$400. In 1910 both an Epworth and Junior League were organ-

ized. The former reported 20 members and the Juniors 19. There is a school house appointment, Cedar Valley, which paid last year \$225 on the salary. In May 1910 L. E. Cook, pastor, reported that the good people of Kensington surprised the pastor and his family with a Pound Party which was a very pleasant affair. In October 1912, the pastor, A. E. Christensen, assisted by C. A. Fisher held a two weeks' meeting; 15 were converted or reclaimed. The pastor, in his report noted that the preaching of Fisher and the presence and help of Thomas Muxlow were very helpful in the services.

The present pastor led the church and community in a very worthy building enterprise which resulted in providing the Methodists of Kensington with a neat attractive commodious church. It is built of light gray brick laid in black mortar, trimmed with red brick; and provides on the main floor an auditorium 40x40 and four class rooms, a pastor's study, mother's room and vestibule. The gallery contains four class rooms and a Sunday School secretary's room. In the basement there are two furnace rooms, a class room, and a commodious banquet hall. The pews and furnishings are of mission oak.

A \$4000 pipe organ is the gift of Mr. Henry Waterman, a member of the building committee. The gift is a memorial to his wife.

The church was dedicated Oct. 7, 1917 by President J. F. Harmon. A number of former pastors were present and assisted in the services. The Lovefeast was led by M. J. Bailey who was pastor when the first church was built. L. E. Cook, C. A. Davis and T. M. Brimlow were present and took part in the services. There was no subscription taken, the funds having been fully provided. Basket collections were taken morning and evening amounting to \$247.77.

Statistics for 1917 show as follows: Church, \$2000; parsonages, \$2000; members, 126; Cur. Exp., \$400; pastor, \$1350; D. S., \$88; bishop, \$20; C. C's., \$55; F. Ms., \$60; H. Ms., \$60; Gd. total, \$887. Two Sunday Schools O's. & T's., 32; Enrl, 282; Av., 160; Ep. L. Sr., 20; W. F. Ms., \$61.

Lebanon.

The first Methodist service held in the vicinity of Lebanon was in the dugout of G. W. Peer, a half mile N. W. of the present site of the town. Rev. J. T. Stones was the preacher. It was in the fall of 1875. B. G. Andrews furnished the inspiration for this meeting. Having heard there was a preacher living in the north part of the county he and a Brother Sweem started out in a lumber wagon to find him. They finally reached his dugout and brought him to the Andrews home that night. The next morning a number of persons started out to inform the settlers there would be meetings at the Peer home, that night. The house was crowded and the meetings were continued from night to night for two weeks, when a class of nearly forty persons was organized. Following this another meeting was held and the Mt. Hope class was formed. Soon after another class was organized at the home of W. Porter who kept the post office, and shortly after another was formed at the Allen school house, and still another at Highland.

Stones and Bonnett continued to preach at these several points, until the next session of the annual conference, when J. T. Stones was appointed to the Mt. Hope Circuit. B. G. Andrews furnishes the following list, as a part of the charter members of the first class that was organized at the Peer home. G. W. Peer and wife, Emma, May and Myrtle Peer, Clark Welden and wife, G. H. and Ida Welden, Ed. Williams and wife, Ed. and Susan Sweem, B. G. Martha and M. D. An-

draws, Minnie Andrews, J. E. Andrews and wife, Mr. and Mrs. Rice.

The first church was erected in 1890 at a cost of \$1500. F. D. Funk was the pastor. The trustees were Clark Welden, Nathan Smith, W. E. Strever, R. G. Hunter and G. A. Tomlinson.

The first parsonage was erected in 1893. Lebanon appears in the Conference Minutes first in 1886. H. E. Pickel pastor. The following men served the charge in order. Milton Allen (supply) supply name not given, F. D. Funk, C. R. Flowers, G. H. Moulton, S. L. Semans, J. M. Willis, J. P. Allen, C. H. Muse, G. H. Christenbury, L. B. Tremain, W. M. Carter, Onstott, C. A. Fisher, C. E. Hall, T. M. Brinlaw, C. E. Spaulding.

E. V. Allen, son of W. R. Allen, who was one of the early pioneers of Western Kansas relates a bit of his own experience which was of vital importance in the early organization of the Lebanon charge. He relates his part in the event as follows: "In the village of Old Lebanon, which was four miles south of the present town, there was an unoccupied mill building owned by Mr. Frank Hall. In June 1886, I, a youth of seventeen, leased this building and fitted it up for a Sunday School room. Twenty persons soon enrolled in the school. Later, the number increased to forty. J. F. Johnson who was just entering the ministry, took up the work and organized a class. A house was bought for the pastor, and Lebanon was the head of the charge. About a year later the Rock Island R. R. gave the town a new location; and the old village began mobilization. The parsonage was in the van, but the new town school house became the meeting place for the S. S. and church services. F. D. Funk was one of the first to preach in the new town."

As might be expected, the young man who was the chief actor in the above enterprise a few years later,

became a member of the N. W. Kansas Conference. In 1911 he transferred to the Kansas Conference, and is now stationed at Morganville in that Conference. In 1889 F. D. Funk was pastor. He served the charge two years; and reported a four weeks' meeting at Mt. Zion, in which there were twenty accessions. The first service in the new church was held March 9, 1899. He reported 100 accessions during the year, twelve by letter.

Funk was followed by James Flowers who also remained two years; and was succeeded by G. H. Moulton. He reported a Children's Day collection, June 21, 1893 amounting to \$21.85; and he received a gold enameled league watch chain. The old church was sold to the Campbellites. The parsonage was also sold, and a new one is to be built. March 28, 1894, he reported that 143 had joined during the year just closing. A new church and parsonage had been built. The church was wrecked by a storm but had been repaired.

Three thousand eight hundred forty-five dollars had been raised and expended, on church and parsonage; and \$148 had been raised for benevolences. The league had a membership of 56 and the Junior League of 58. Lebanon has frequently enjoyed very gracious seasons of revival. Of one of these Rev. L. B. Tremain gives the following account:

In the fall of 1907, the greatest revival of my ministry occurred in Lebanon. That was my fourth year on the charge, and I felt that I could not even undertake to be my own evangelist; so the official board gave me the privilege of employing an evangelist. Twice I had a partial promise of help, but both times something occurred to thwart the plans; and I was ready to give up in despair. Finally I determined to announce on a Sunday morning, that there would be special services on Monday, Tuesday and Wednesday nights for the good of the church. The interest was so great I was

encouraged to announce meetings for Thursday and Friday nights. On Friday night one of the faithful Sunday School workers, Mrs. George Porter, brought a young girl, a member of her class, to the altar, and she was prayed into the kingdom. The following Sunday morning, a Mr. Weaver, the proprietor and manager of one of the best hotels that Lebanon ever had, was reclaimed by the power of God. His reclamation made some very interesting changes in his place of business. That Sunday night, a prominent stockman (Mr. Andy Lull), who subsequently became president of the First National Bank with much fear and trembling, brought a splendid young man to the altar. This seemed to be the final stroke that made possible a far-reaching and most glorious revival. Others came that same night and were converted. The meetings were announced to continue for a few nights longer. This plan was repeated several times.

There was deep, conviction almost from the beginning. The Holy Spirit seemed to grapple with men, and reproved them of sin, of righteousness and of judgment. One business man was converted while riding alone in his buggy, while out trying to collect store bills. As soon as he returned home he came to the parsonage and with deep emotion told his pastor of his wonderful experience.

One woman who had rebelled against God was compelled to get out of her bed, after she had retired for the night, and pray until she was saved. Then she woke her husband and had him join in celebrating her deliverance from the power of sin. The following night her companion was wonderfully saved.

At another time four old people, between the ages of sixty and seventy-five were kneeling at the altar at the same time. All were saved that same night. Two of them have since gone on to receive their crown.

The pastor did all the preaching, and the music was furnished by faithful members of the church. Brother Van Bell, a member of the local church, having charge of the music. Before this meeting came to a close one hundred and fifteen persons had bowed at the altar and confessed their faith in Jesus Christ. Among them were some of the leading business men of Lebanon. Seventy-five of these were finally received into full membership in the church. Glory to the Father, Son and Holy Spirit.

Other pastors also had great success in revivals, and reported converts as follows: Stones, 40; Funk, 80; Fisher, 40; Brimlow, 20; these were all numbers furnished, but other pastors had seals to their ministry.

The present church was built during the pastorate of Tremain and dedicated by T. C. Iliff in the winter of 1906-7. The church is 46-60, brick veneer; has audience room, class rooms and study with folding doors between, art glass windows, three memorial, one large, two small. Ladies' Aid put in large one, others in memory of former workers. By cooperation of pastor and people, the church was built in nine months and paid for.

The trustees were Nathan Smith, Andy Lull, S. Bell, H. F. Nichols, and Geo. Snow. The present officials are as follows: Trustees, Andrews, Lull, Van Bell, George Snow, George Welden, Martin May; Stewards, A. Lull, Van Bell, Mrs. Lull, Mrs. Snow, Mrs. Weldon, Mrs. Nicholas; Mrs. Weldon, president Ladies' Aid; Mrs. John Adams, president of W. H. M. S.; Mrs. George Gordon, Sunday School superintendent; Miss Marvel Bell, president Epworth League. Ladies' Aid numbers 15, W. H. M. S. 25.

Statistics for 1917 are as follows: Value of church, \$8000; parsonage, \$3000; Exp., \$240; full members, 175; Prep., 2 salaries, pastor, \$1400; D. S., \$96; bishop,

\$23; C. C's. \$60; Benev. F. Ms., \$107; H. Ms., \$44; Gd. total, \$778; S. S. O's. & T's, 21; Enrl., 215; Av., 90; Exp., \$130; Ep. L. Sr., 15; W. H. M. S., 25; Ladies Aid, 15.

Mankato.

The first religious services in Mankato were held by C. G. Chrysler of White Rock, in the spring of 1873. In the fall of the same year Rev. B. W. Hollen preached twice and Rev. Peason of Sepo, Kansas preached three times and organized the first Methodist class; D. J. Vance, leader.

Rev. Pucket was the next preacher and the services were held in the school house recently finished.

Jewell Center appears in the Conference appointments first in 1877 and G. W. Woodward was named as the pastor. He was not at that time a member of Conference but served this charge three years under the presiding elder, W. J. Mitchell.

In 1880 J. H. Lockwood was appointed to the district and J. R. Shultz to Jewell Center. During his pastorate a charter was obtained for the church and W. S. Chapman, N. G. Chilcott, H. B. White, P. B. Hulse and D. J. Vance were named as trustees.

Mankato Circuit.

This name appears in the Conference appointments in 1889 and was repeated in 1890 and '91. A Ells, a local preacher, supplied it the first two years. The first year he did not report statistics, except that he received a salary of \$260. The second year, he reported a membership of 67 full members and 19 probationers, and a Sunday School with an enrollment of forty. They paid \$6 for missions and the same sum for the other benevolences; and paid the pastor \$262.

Joseph Adams was the pastor in 1891. He was a worthy promising young man, but the membership re-

ported was fifteen short of the previous year, but there were nine more probationers. The Sunday School enrollment was the same as the previous year. They paid the pastor \$294 and gave \$26 for missions and \$23 to the other benevolences. A very creditable showing for so small a charge.

Mankato Circuit now drops from the list of appointments and does not appear again until 1914, when D. H. Colvin was appointed pastor. Whether the charge consists of the same points as those which constituted the circuit in 1889 the writer is unable to say. They may be the same or they may be entirely different. Mankato circuit has not been once named in the reports of circuit charges, in the Conference Minutes, and although he has made frequent appeals for information none has come, either from the pastor or the district superintendent. All he can learn concerning the work must be gathered from the Conference Minutes.

Colvin's first report states there were three Sunday Schools having 24 officers and teachers and an enrollment of 374 and an average attendance of 225. There were 92 full members and they paid the pastor \$815 and contributed for missions \$12. There were three churches valued at \$4000. The report for 1917 is as follows:

Three churches, \$5000; no parsonage; expense not given; full members, 83; support pastor, \$455; D. S., \$28; bishop, \$5; C. C's., \$17; F. Ms., \$15; H. Ms., \$12; Gd. total, \$100; 3 S. S. O's. & T's., 22; Enrl., 164; Av., 104; Exp. not given; no W. F. M. S. or W. H. M. S.; no Ep. L.

Miltonvale.

Miltonvale became a pastoral charge in 1882, at the organization of the N. W. Kansas Conference. It was supplied the first year by J. M. Hooper. The name

has been retained in the records of the conference with the following assignments: '83-4, W. S. Morrison; '85-6, S. L. Semans; '87, G. W. Winterburn; '88-90, H. M. Mayo; '91-2, C. V. Penn.; '93-5, J. H. Laird; '96-7, G. B. Warren; '98-1900, R. E. Dunham; '01, A. S. War-riner; '02, A. N. Smith; '03-7, M. J. Bailey; '08-9, M. E. Davis; H. P. Basquin, '10-12; W. C. Littell, '13-16; C. R. Wade, '17.

The society was chartered in 1883. Those who signed the charter were R. S. Phelps, L. E. Phelps, H. I. Olmstead, J. T. Jentry, J. W. Matthews, and E. F. Brown. The official members were: J. M. Wilkins, steward; J. Kirby, class leader; services were held in the school house. The church was built in 1885, S. L. Semans, pastor. The building committee were R. S. Phelps and Rev. W. S. Morrison, I. W. Taylor and H. I. Armitstead. The lot was purchased in '84 for \$50. The society first bought a small house which served for a parsonage for some years. In 1909 they built the present well arranged seven room house for \$1626. The league was organized during the pastorate of H. M. Mayo '88-90. As is generally the case, the Sunday School was first organized and has been an important factor, through all the years.

A Ladies' Aid Society was organized more than thirty years ago and as their habit is, have proved themselves faithful and efficient helpers.

In June '97 G. B. Warren reported that the church had been improved by doors and window screens and window curtains. The church had been painted through the efforts of the Epworth and Junior League. In January of that year, a successful revival was held with the assistance of S. C. Elwell.

In March 1913 H. P. Basquin stated that the church had progressed since the debts were paid. The every member canvass and the duplex envelops had been a success. W. C. Littell reported in March 1914,

that there had been steady growth in all departments. This was attested by good congregations and large attendance on prayer and class meetings. At the last quarterly meeting the Love Feast was well attended.

Statistics for 1917 give the following: Church, \$2,300; parsonage \$2000; Exp., \$170; full members, 74; Prep., —; pastor, \$750; D. S., \$48; bishop, \$12; C. C's., \$30; F. Ms., \$21; H. Ms., 19; Gd. total, \$251; 1 S. S. O's. & T's., 19; Enrl., 144; Av., 75; Exp., \$87; Ep. L. Sr., 22; Jr., 15.

Mt. Hope.

Nothing is known of this charge save what has been gathered from the minutes of the Conference. It first became a charge in the spring of 1911. The report made the next year shows that there was a church valued at \$3500, a membership of 40 and a Sunday School in which there were 12 officers and teachers and 60 scholars, and they paid the pastor \$200.

The membership gradually increased. The second year there were 44 members and 13 probationers, the third year there were 59 members and 10 probationers, the next year there were reported 66 full members and 16 probationers, the next year the number of members was not recorded, but in 1917 there were 67 members. The report shows a like improvement in other respects. The enrollment in the Sunday School for the several years is 60, 75, 108, 120, 120 and 178. It should be noted, however, that two schools were reported the last year.

In the matter of ministerial support there was a corresponding increase excepting one year, when there was quite a falling down. The first two years the allowance was \$200, the third year it was \$225, the fourth it was \$231. The next year for some unexplained reason there was quite a slump. The pastor was paid only \$42; but in 1917 he was paid \$356.

It is gratifying to note that although the charge was so weak financially they did not neglect the benevolences, but were quite liberal with them considering the feebleness of the work. The first year the total paid for benevolence was \$50. The next year they paid but \$3; but the next year they redeemed themselves in a measure, paying \$55. The next year they paid \$44; but the next year there was no report of benevolence.

1917 the charge is Mt. Hope and Mt. Zion and it reports two churches, \$3000; current Exp., \$20; support pastor, \$356; D. S., \$12; bishop, \$7; C. C's., \$5; F. Ms., \$7; H. Ms., \$7; Gd. total, \$68; 2 S. S. O's. & T's., 16; Enrl., 178; Av., 100; Exp., \$44; Ep. L. Sr., 20.

Munden.

The first gospel sermon preached in Republic County was by a Methodist named Harshberger, in March 1862. In October of the same year R. P. West also preached in the community. In the summer of 1870 E. R. Brown who had been regularly appointed to the work, organized the Bethel class, in the home of Joseph Northrop. It consisted of Jos. Northrop and wife, Sophrona, Amy, Sweedland and Martha Northrop. (The girls afterward married Messrs. McNeil, Munson and Thompson) Mr. and Mrs. Robert Calvert, Reuben and Hester Templin, Grandma See; Phila and Mary See, Adrian and Amanda Canfield. Robert Calvert was the first leader. He served two years when R. T. Templin was appointed and served till his death in 1889.

The pastors who served the charge were Levan, Ford, Winterbourne, Price and See. See baptized and received into the church a class of young men, five of whom later entered the ministry, viz.; A. C. North-

rup, J. N. See, F. L., H. M. and J. A. Templin. Following A. N. See were S. Brooks, G. W. Winterbourne, W. H. Williams, D. A. Allen, Ryan, Rhodes, Bailey. During Bailey's pastorate the parsonage was built at Munden and the churches at Pleasant View and Spring Hill. He was followed by Burch. Vandervort, Mayer, Sexton, W. A. Phillippee, McKean and Samuel Barber, who served the charge three years and built the present church. Following him were Semans, Misel and A. C. Henslee. No pastor was appointed in 1915. C. C. Cox, the evangelist, served the church during the summer and S. Barber finished the year. D. H. Colvin was appointed in 1916-17.

The name of the charge has been changed many times, and the points that have been grouped together to constitute the charge, have been changed as well as the name.

The faithful historian has followed up the changes and given the names as well as named the different places where services have been held, with marked fidelity. To those who have been connected with this work, at different times, all of this would have a degree of interest, but this editor does not believe it will hold enough interest for the general reader, to justify the repeating of these names, some of which appear but once, and some are no longer known. Munden does not appear in the list of appointments till 1889. That year the appointments were Munden, Star, Ida, and Albion. At the first quarterly Conference held at Ida in 1891 the appointments were Munden, Spring Hill, Beucamp, Eureka, Ida and Star. Eureka was dropped in 1892 and Star and Beucamp united that year and built a church, naming it Pleasant View. In 1906 Ida was placed with Narka and Munden, Spring Hill and Pleasant View constituted the charge, as it is today.

The first property owned by the church on this charge, was in 1881 when a good house was purchased at Ida, for a parsonage. The next was the Bethel church. The services at Bethel continued to be held in the home of Joseph Northrop till the school house was built near by, when they were taken to it. The thing that gave the initial impetus for the building of the Bethel church may be taken as an illustration of how "God may make the wrath of man to praise Him."

When the people assembled at the school house one Sunday morning for Sunday School, they found it locked and a notice on the door, that it could not be used anymore for church purposes, signed by one Blockinger, director. The notice was published in the Belleville Telegram the next week and the order was revoked by the county superintendent, and the services continued in the school house. But the desire for a church had been quickened to new life. J. Northrop gave the site and under the leadership of Winterbourne, the pastor, \$2000 were raised and a neat church built 28x45 feet, with a 20 foot ceiling which was dedicated by H. D. Fisher, assisted by C. L. Shackelford and J. H. Lockwood.

In 1888 the Bethel church was moved to Munden and served the community till 1910, when it was torn down and the new church built at a cost of \$10,000. It is 56x68 feet with basement complete. It was dedicated Oct. 9, 1910 by Dr. T. C. Iliff, assisted by L. E. Rockwell, D. S., S. Barber, pastor, S. A. French Evangelist, and E. C. Rath and Narka.

The Sunday School record has not been faithfully kept, but as far as known the superintendents have been Joseph Northrop, F. P. McNeal, B. U. Elliott, Charles Parks, H. M. Templin, R. T. Templin, O. R. Morey, C. E. Stephens, Mrs. Ramsbottom, Miss Luella Stevens, Mrs. Josie McNeal, A. E. Striker, Susie Griffin. Some of these were reelected time and again.

In 1909 the Graded Lessons were introduced and Blanche Kinnison, a deaconess, secured, who continued with the school for a year and thoroughly organized it. She gave the Graded Lessons a good start, and they have been successfully used ever since. Mr. Ona Milikin was elected in 1915 and is the present superintendent. The charge has three Sunday Schools which report 36 officers and teachers and 225 pupils.

A Ladies' Aid was organized in 1900 of which Mrs. H. M. Stevens was elected, president; and has been continued in the office ever since and has been the inspiration of the society. Since 1905 they have raised and expended for the church \$1400. The Epworth League was organized in 1893 and was given the charter number 11250. W. Canfield was the first president. The society maintained its existence through the years with varying success.

The presidents have been as follows: C. E. Stephens, Arthur Canfield, J. A. Templin, F. D. Vandenburg, Emma Adamson, May Stephens, Florence Throne, Lois McCall, Mrs. William Hill, Miss Nora Mulch. The league was very active in its support of the pastor while the church was building; and raised \$500 for it.

In 1911 they won the District Banner and in 1912 entertained the convention; but the league became negligent and for several years there is no report. They reorganized with W. H. Strand, president with 20 members and are doing good work.

Pleasant View and Spring Hill each had a league for a number of years, but both have died. A. J. Wilks, Myrtle Canfield, Mark Bernell, Lynn Canfield, David Dury and Albert Northrup were some of their presidents.

The recording stewards of the charge have been: G. T. McIntire, C. A. Northrup, J. W. Taylor. M. L. Stephens was elected recorder in 1884 and was re-

elected year by year, till his death in 1907. His son H. M. Stephens was then chosen to the place, thus putting the records of the society in the hands of this faithful father and son for 32 years.

Unquestionably the faithfulness and fidelity of these two men, in keeping and preserving the records of the society, through all these years, has made it possible for the historian to submit this, the most complete report that has come into this editor's hands. Since the wife and mother has been set down as the inspiration of the Aid Society, it is easy to guess what family constituted a large portion of the bone and sinew of the Munden charge. Another family named in these pages, evidently deserves special mention, is that of Joseph Northrup, in whose home the first class was organized.

Once when the Bethel church was in great financial straights Northrup mortgaged 80 acres of land to save the church. When so many are indifferent toward the cause of God, and the work of the church, it is refreshing to find such as the Stevens and Northrups who, like the Corinthians of old, first give themselves to the Lord "and unto the church by the will of God." If such do not realize the hundred fold in this life, in the world to come, they shall not miss the everlasting life.

Some items gathered from the Central through the years may be of interest. July 20, 1892 M. J. Bailey reported Children's Day observed at Spring Hill, Ida and Munden. Every one was pleased. Collections \$9.00. March 22, 1893 he reported the dedication of the church at Pleasant View on February 26. G. H. Woodward preaching the sermon. The church cost \$2400; \$550 were needed to clear the building. Six hundred and twenty-two dollars pledged. E. P. Michener had charge of the collection. This was the second church built on the charge that year. A parsonage

was also built at a cost of \$650. The charge now has four churches.

May 3rd the pastor reported six additions since Conference. Sixty people spent a day at the parsonage, grading the lots and building a walk. They left gifts for the pastor.

November 15 of the same year a meeting lasting more than a month was held by pastor, Henry Williams, of the U. B. Church assisting. There were 37 conversions. A meeting was also held at Pleasant View in which 44 were converted and 36 joined the church, most of them were young men and boys, from 15 to 30 years old.

The paper of September 25, 1901 reported a meeting during which 18 joined by letter and 8 on probation. The pastor and evangelist, W. H. Williams, visited every family within 3 or 4 miles of the church.

H. M. Templin contributes this incident; "At the Gleason school house, near Munden, before it had been seated, and people had to use boards and wagon seats the best they could, Tom Maxfield, a man who seldom came to church brought in a flat stone and put it down in the corner of the house and sat on it. After a while he went to sleep. The preacher that day was Father Marks, an eccentric Free Will Baptist preacher, who had a habit of speaking in a moderate tone for sometime, then suddenly roar out and fairly make the shingles rattle. That day his subject was "Doubting Thomas". In a moderate tone he followed Thomas through his doubts and into his triumphant faith, then suddenly he roared out in a tremendous voice: "Thomas, where art thou now?" Maxfield awakened from his sleep, rose from his seat and opening his sleepy eyes said, "What?" At the laughter which followed, he slumped down on his rock cushion. It was with difficulty that he was ever induced to come to another service. The laugh produced may, possibly,

have given the preacher some satisfaction, but, if the "Great Day" shall reveal that, that laugh was a pebble that turned the current of Maxfield's life into the wrong channel, how awful was the consequences.

It is a serious thing to make sport of sacred things at any time. Three churches, \$12,500; parsonage, \$750; expenses, ———; full members, 113; preparatory, ———; salaries, pastor, \$880; district secretary, \$64; bishop, \$15; Conference claimants, \$40; benevolences foreign missions, \$61; home missions, \$40; total, \$588; 3 Sunday schools, officers and teachers, 36; enrollment, 221; average, 160.

Narka.

Narka was named as a charge first in 1889. How long the class had been organized, this writer is not able to say, nor is he able to name any of the charter members, or of the other points that were associated with Narka to constitute a circuit. In absence of a report of a work the Conference Minutes give the only information which this writer has at his command. By studying these year by year it has been ascertained that the following have served Narka since it was made the head of a charge. Who may have been pastor when it was a part of another circuit he has no means of knowing.

1889, D. A. Allen; '90, J. B. Lewis; '91, W. M. Sedore; '92-3, J. W. Adams; '94, G. B. Warren; '95-6, W. B. Keeley; '97-1901, G. P. Miller; '02, C. H. Muse; '03, S. Barber; '04, G. H. Christenberry; '05, W. M. Shuler; '06, R. J. Myers; '07, E. Turrentine; '08-09, J. H. Craven; '10-11, E. C. Rath; '12, W. N. Clark; '13, C. W. Ivie; '14-15, J. F. Johnson; '16-17, C. E. Tinker.

Church, \$4,000; parsonage, \$1,500; members, 64; expenses, \$100; pastor, \$950; district secretary, \$64; bishops, \$14; conference claimants, \$40; foreign missions, ———; Sunday school officers and teachers, 16;

enrollment, 100; average, 75; expenses, \$60; Epworth League, Sr., 60.

Otego.

In 1889, Rev. J. C. Walker, pastor of Burr Oak charge at the request of a committee consisting of Mrs. A. T. Jordan and Mrs. E. T. Shirtcliff, established regular preaching appointment at the Presbyterian church in Otego. This was continued till 1892, when it was discontinued.

In 1894, Burr Oak was made a station and the Burr Oak circuit was organized and Walker was appointed pastor. At the request of the same committee a service was again arranged for in the Presbyterian church. In the fall of that year a Methodist society was organized consisting of J. M. and Eva Burt, Mary Butts, Sarah Totten, Phebe Lewis, Allen and Martha Cummings, Melvin and Viva Pangburn, Jerome and Mrs. Day, and Mary Belsford. J. M. Burt was appointed class leader and Mary Butts, steward.

In May, 1897, the services were changed from the Presbyterian church to the school house and were continued there for sixteen months. In October a Board of Trustees was elected and plans were made for building a church the next spring. The trustees were S. S. Bennett, A. H. Butts, D. J. Kiser, I. N. Modlin, S. K. Lamb, Melvin Pangborn, Alvin Cummings, Jerome Day, Thomas Buffington. The first three named were made the building committee. The church was styled the Otego chapel, and cost \$2,200. It was dedicated October 2, 1898.

The name Otego does not appear in the list of appointments till 1906. L. A. Dugger was the pastor. A parsonage was built that year at a cost of a thousand dollars. A Ladies' Aid was organized in 1898. Mrs. Mary Butts was the first president. The organization has been kept up through the years and has been the

means of doing much good. Mrs. Alice Fogo is the president this year, 1916 and the society is doing well under her leadership.

In the fall of 1914 a class of young people was organized as the Otego Teacher Training Class. They are now completing Barclay's First Manual of Teachers Training. January 14, 1914 C. E. Tinker reported through the Central that the parsonage had been repaired and a good list of subscribers secured for the Herald; that an every member canvas was in progress and that the Sunday school and League were growing.

In July, 1915, W. S. Chandler was given license as an exhorter by his pastor, A. M. Misel. The young man is looking forward to the ministry. This is as it should be. It is from such classes that the ministers of the future are to come.

List of pastors, date of appointment and years of service: 1889, J. C. Walker, 3 years; 1892-3, no appointment; 1894, J. C. Walker, 5 years; 1899, W. T. Allison, 1 year; 1900, J. M. Willis, 4 years; 1904, Guy Winslow, one-half year; 1904, W. C. Whippo, one and one-half years; 1905, W. C. Green, one-half year; 1906, L. A. Dugger, 3 years; 1909, Harry Fleisher, one year; 1910, A. L. Carlton, 2 years; 1912, C. E. Tinker, 2 years; 1914, A. M. Misel; 1916, W. A. VanGundy.

Statistics for 1917: Church, \$1,700; parsonage, \$800; expenses, \$110; foreign mission, 64; preparatory, 2; salaries pastor, \$800; district secretary, \$56; bishop, \$14; conference claimants, \$40; benevolences, foreign missions, \$45; home missions, \$40; total benevolences, \$272; Sunday school officers and teachers, 22; enrollment, 138; average, 80; expenses, \$80.

Phillipsburg.

The Methodist Episcopal church was organized in Phillipsburg in July, 1874. The first quarterly conference was held in August of the same year in a dugout

on the banks of Big Creek. Rev. W. J. Mitchell was the presiding elder. The class at Phillipsburg at first consisted of seven members: Mrs. Lucinda Albaugh, Mr. and Mrs. William Bissell, Mrs. W. B. Booze, Mrs. William McIlvain and Mr. and Mrs. W. H. Boughton. The two last named were the only ones living in 1916. Allen Enyart, the efficient local preacher, who organized so many societies in N. W. Kansas was the first pastor at Phillipsburg. His circuit included the following points: Big Creek, Marvin, Bethel, Woodruff and Phillipsburg. He served two years, 1874-6. J. S. Horner succeeded him, serving 1877-8.

The first member of conference to serve in Phillipsburg was E. H. Fleisher. He was appointed in March, '77 and remained three years. During his pastorate three rooms of the parsonage were built. James Boicourt was the next pastor and served till '83. The church was built during his pastorate and was dedicated in 1882, free of debt, by Rev. H. D. Fisher.

The successive pastors were as follows: W. R. Allen, '83-6; O. J. McFadden, 85-7; I. S. Hall, 88-9; A. D. Beckhart, 90; E. H. Fleisher, 91; in a second pastorate, J. P. Allen, 91-3; D. J. Strving supplied from June, '93 till conference in '94. A. N. See, 94-96; during See's pastorate there were forty additions to the church. G. L. Rarick, 96-9; P. Smith, W. K. Loof-borrow and H. P. Mann served the charge from '99 to 1901. Brother Mann had his home in Phillipsburg, where he resided till his death in 1912. He was a man after God's own heart. Was beloved by all. His widow, now well advanced in years, lives in this town, and is an honored member of this church. Their son, Grant, is pastor of the Glade church. J. O. Osman, 1901-2; W. H. Woodward, '02-04; L. W. Kemp, '04 to September, '05. He was succeeded by R. S. Rutledge, till March, 1907. E. V. Allen succeeded him. He organized a class at Gretna which was added to the charge.

Special services were held by evangelist, E. F. Miller. J. A. Green was appointed pastor in March, 1908 and served two years. He reorganized the league with 20 members. 74 members were received into the church during the two years of Green's pastorate. At the first quarterly conference of Green's second year, Gretna was transferred to the circuit, since which time Phillipsburg has been a station. F. N. Cox was appointed in 1910 and was reappointed the next spring, but owing to failing health gave up the charge in May and Harry Glazier was secured to supply till the close of the year. He was reappointed in 1912, but for some unknown reason did not return. W. J. Ward was secured by the presiding elder to take charge of the work and was reappointed the next year and remained in the work three years. A. W. Dick was appointed in 1916 and W. J. Meredith in 1917.

Phillipsburg has been served by 23 different pastors. Five served three years each; one, three and a half; three stayed two years; four, one year and three remained less than a year.

The trustees at present are A. F. Walker, E. C. Whitten, T. N. Keeten, J. J. Stoneman and George Stormfels. The property is free from encumbrance and \$1,200 are pledged for a basement. A new church is being agitated. A. D. Beckhart reported a revival in 1889 with good results. Pastor was assisted by a number of the brethren; E. Goodrich, W. R. Pierce, E. H. Fleisher, G. W. Morley, G. L. Tennant, S. A. Green and W. J. Meredith each helped in the meeting. Twenty subscribers were secured for the Central.

In the fall of 1893, the Sunday school undertook to answer the question: How may evenings be spent profitably? A course of lectures was arranged. D. McGurk, E. H. Fleisher, Hon. C. D. Jones and J. C. Horn lectured and Rev. Mayor gave a concert, all of which was well received. March 11, 1893, A. N. See

reported that he had received 16 on probation and R. L. McNabb had delivered a lecture on Missions which helped the cause. An Epworth and Junior League had been organized which were proving helpful. The county treasurer was superintendent of the Sunday school and was making it a success. D. E. French reported in December, 1901, that revival services began at Labell, October 3 and had continued almost constantly since. Thirty had been converted. Two socials had been held at country appointments which netted \$43. June 15, 1904, a tabernacle meeting of 26 days closed resulting in 20 conversions. L. W. Kemp, pastor. James Kerr, conference evangelist, assisted in the meeting.

Statistics of 1917 give the following: Church, \$1,500; parsonage, \$1,500; full members, 120; preparatory, 1; expenses, \$150; support pastor, \$1,020; district superintendent, \$72; bishop, \$18; conference claimants, \$36; benevolences, foreign missions, \$57; home missions, \$40; grand total, \$546; Sunday school officers and teachers, 20; enrollment, 120; average, 80; expenses, \$60; Epworth League, Sr., 20; Jr., 25.

Phillipsburg Circuit.

At present this charge consists of but two appointments, Labelle and the Iowa Union school house. Spring Creek and New Bethel were formerly attached to it, but have recently been discontinued. B. C. Wherry is the class leader at Labelle and T. W. Ellis is the leader at Iowa Union. The stewards at the former are B. D. Fogleman and G. C. Goddard. At the other point they are Harry Drake and Wilbur Ellis.

The first class was organized in 1885. The charter members were Mrs. Zella Fogleman, Mrs. Lizzie Goddard, Jewell and Mary Higley, John and Ethel Ham, Martin and Mary Kemper, James and Mary Murphy, Mary McFall, Kate Morgan, M. M. and Rhoda Phillips,

Milton, Martha and E. Latta, M. and Mara Phillips, Alma and Fannie Whitney, Kate and Harry Whitney, T. W. and Julia Ellis, Albert and Emily Hillard.

The Sunday school superintendent at Labelle is Howard Vanderwater, at Iowa Union is S. A. Hapson. The enrollment in the former school is 90, in the other it is 100. The church membership at Labelle is 58 and at Iowa Union it is 45.

Phillipsburg circuit appears in the list of appointments first, in 1888 and Thomas Muxlow was appointed pastor. Since that date the following men have been appointed: '89, E. Goodrich; '90, no pastor; '91-3, J. H. Hoff; '94, W. O. Allen; '95-99, H. P. Mann; '99, D. E. French; 1900-01, J. A. Green; '02-3, W. C. Henslee; '04, J. D. Baker; '05-6, P. R. Harbold; '07-8, J. H. Summer; '09-10, J. K. Hunter; '12, F. D. Funk; '13, C. Kolsky; '14, W. W. Hurlbut; '15, F. W. Withany; '16, F. D. Funk; 17.

J. H. Hoff reported that the four classes held a Union service. The pastor preached and baptized five adults and two children and received eight into full membership. This report was in the Central of November 18, 1893. The third quarterly meeting was held November 18-19 of that year at Hillside. Presiding elder E. W. Allen preached three times and presented the claim for mission. Eleven had joined the church during the quarter. December 20th of the same year the Bethel class surprised the pastor and left the larder well supplied. March 28, '94, the pastor reported that 25 had been received into the church. All probationers came into full membership except three. The church was repainted in 1916 and the parsonage the next year.

Report for 1917 as follows: Church, \$2,000; parsonage, \$1,000; expense, \$80; members, 108; superintending pastor, \$544; district secretary, \$40; bishop, \$9; conference claimants, \$19; benevolences, foreign

missions, \$10; home missions, \$8; grand total, \$179; three Sunday schools, officers and teachers, 22; enrollment, 236; average, 175; expenses, \$85.

Randall.

Like many other classes the early history of Randall is not known, either when the class was organized or who were the charter members. There was no regular meeting place, consequently the services were held in a store building at one time, at another in a hall until the school house was built. The first record of services was in 1885. G. H. Woodward who was pastor of the Scottsville charge at the time. Randall was served for a time by the pastor at Scottsville when it was changed to the Jamestown circuit and remained so connected till it became the head of a charge in 1894. H. G. Breed was the first pastor to live at Randall. He was succeeded by the following pastors: E. R. Price, 1895; Thomas Muxlow, 96-7; Grant Mann, '98-9; H. A. Manker, 1900-01; J. M. Rush, '01-02; G. J. Winslow, '03; G. S. R. Pierce, '04; W. A. Pierce, '05-6; W. W. Herrington, '07; C. E. Carpenter, 08-12; E. E. Gunckel, '13-14; D. H. Colvin, '15; J. F. Johnson, '16; E. O. Harbour, '17.

The church was built in 1897. Thomas Muxlow was the pastor. The early records of the charge were deposited in the corner stone, but unfortunately the receptacle was not carefully closed, so when it was opened they were found to be illegible. This accounts for the absence of the early history in this sketch. There have been several good revivals in the church which helped to advance the cause. When B. T. Stauber was pastor at Jewell he held a revival in the spring of 1895 which resulted in great good to the society at Randall. Sixty-five were added to the church and a Sunday school was organized of which Dr. L. A. Fairchild was chosen superintendent, Wil-

liam McIntyre, assistant; Miles Billings, treasurer; Earl Kendall, secretary, and Bertha Morris, librarian.

The society was chartered March 10, 1897. In the central of September 9, 1896 was an appeal from F. D. Baker, presiding elder of the Concordia district for help to build a church at Randall, to which Bishop Vincent added a note.

The edition of December 12, 1897 stated that the church at Randall had been dedicated November 28, B. T. Stauber preaching at 11 and the elder at night \$600 were raised to pay the debt. James Kerr and E. R. Zummerman assisted in raising the money and in the dedication. The trustees were John Lorimer, J. F. Trueblood, V. Vance, Jr., W. F. Morris, W. S. Taylor, William McIntire and A. Easter, Sr. From later editions of the Central the following notes were gathered.

In December 1904, G. C. R. Pierce, pastor, a revival was held with the assistance of V. A. Nanna of the W. Virginia conference. Thirty were converted and 28 united with the church. Rev. Jeffries of the Baptist church and Breed of the Texas conference assisted at the beginning of the meeting. W. E. Gross and T. J. H. Taggart each spent a day on the charge. On Monday night following the meeting a class of 18 probationers was baptized. In January, 1913, C. E. Carpenter, pastor, reported a successful revival held with the assistance of I. N. Parvin and C. A. Kempsinger. In March, E. E. Gunckel reported a successful four weeks' meeting.

In 1909 a parsonage was bought, one block north and one west of the church. Twenty years later the church was remodeled, a basement constructed, a furnace installed and other improvements made at a cost of \$2,000.

The trustees at present are A. O. Smith, A. E. Shoemaker, G. Barrett, and Charles Zimmer. These with

the pastor, E. O. Harbour, constituted the building committee.

The Sunday school superintendent is A. O. Smith; recording steward, G. A. Bruch; president Ladies' Aid, Mrs. A. O. Smith.

Statistics for 1917 give the following: Church, \$2,000; parsonage, \$1,200; members, 145; current expense, \$95; pastor, \$1,000; district superintendent, \$60; bishops, \$11; conference claimants, \$33; foreign missions, \$28; home missions, \$26; grand total, \$272; Sunday school officers and teachers, 22; enrollment, 238; average, 89; expenses, \$141.

Reamsville.

Reamsville, like most of the charges in western Kansas is an example of the survival of the fittest.

Smith Center was the head of a circuit which at first included the greater part of the county. This name first appeared in the Conference Minutes in 1880 and E. H. Fleisher was pastor.

Allen Enyart and other local preachers had previously established classes at different places through the county. There was a good class at Brocouis school house, two miles east of Reamsville. Another was at Mt. Hope in the home of Mr. Hutchives, the father of E. H. Hutchives of our conference. This was a sod house with a dirt floor. Within a short time a sod school house was built with only a dirt floor and a scant supply of benches. The Sunday school met each Sunday and they had a preaching service once in four weeks, usually by W. R. Bennett, a local preacher, who lived on a homestead not far from Brown's school house.

In 1881 H. G. Miller was the pastor. He preached at Mt. Hope every two weeks. In the fall he held special services in the home of brother and sister Wiley. This was a two roomed sod house. The meet-

ing lasted six weeks. Night after night, the house was crowded. The entire community felt the influence. A young man reported to his teacher that they could not get up a dance any more. Another said swearing had been largely stopped, even among those who seldom attended church. The class was greatly strengthened. Two whole families were added to it.

In 1885, Reamsville was made the head of a circuit. The Brown's class was moved to Reamsville and Mt. Hope was changed to the Tyner class.

Thomas Muxlow was the pastor who lived on a farm near Cedar.

The record of the members shows that it was evidently made up from different classes for more than 100 names have no statement as to when or where or by whom they were received. Following up the record from 1892 it is found that of 100 members, 14 have died, 52 removed by letter, 25 withdrew or removed without letter or joined another church. The Tojner class met at the Wiley house for a while, then built a small school house, and later built a sod church with a floor and full sized windows and benches with backs, in which they took no little satisfaction. This was one and a half miles south of the Tyner school house.

Unfortunately for the class, a tract of land was fenced by the owners throwing travel on the section line which was in such condition that it caused a division, some going to the Sawyer class.

In the meantime, Reamsville had built a sod church and a frame parsonage 16 x 24, without the aid of other appointments. The Germantown and Tyner classes united and formed the Middle Cedar class.

It prospered for a time but finally went down. Reamsville being a village ten miles or more from a railroad, it was not subject to the changes of the places of meeting as other points were. In 1896 they began the erection of a frame church which was dedicated

the next year. Later a kitchen and pantry were added to the parsonage which contributed much to the comfort and convenience of the pastor's family, E. V. Allen.

In 1901 the Ohio and Prairie Center classes united and built the Beulah church. Since that time Reamsville has been a two point charge, Kernz having been dropped. The results of the work of the several pastors was as follows: Thomas Muxlow received 10 on probation, 3 into full membership, baptized 5; B. R. Prather, 1886-87 received 41 on probation, 12 into full membership, baptized 13, married two couples; E. Zimmerman, 1888-9 received 103 on probation, 51 into full membership, baptized 22; M. O. Mayer, 1890-91, 24 on probation, 10 into full membership. W. R. Bennett, 1892-96, 57 on probation, 36 into full membership, baptized 42, married 83 couples; J. H. Hoff received 5 on probation, 1 into full membership, baptized 2. E. V. Allen, 1897 to October, 1900, on probation 51, into full membership 31, baptized 1, married 2 couples. C. H. Cowman, October, 1900 to April, 1902. On probation 31, full membership 27, married 2 couples. D. E. French, 1902-03 on probation 20, into full membership 9, baptized 27, married 1 couple. J. E. Brown, 1904-07 on probation 6, into full membership 5, baptized 1, married 10 couples; H. J. Kernz, 1907-08. With the aid of an evangelist held revival services, 35 on probation, 16 into full membership. In 1805-06-07-08, Camp Meetings were held in the Beulah neighborhood. Three of them were under the leadership of a man who belonged to the National Holiness Association. While much of the teaching was good, harsh and unwise criticism did harm and the next pastor, H. C. Harris, remained on the charge only till January. Received on probation 2, whom he also brought into full membership, baptized 2 and married 2 couples.

J. R. McCrosby, 1909. His health failed and he stayed but six months, recording only his own name and one marriage.

C. E. Tinker, 1910. Found hard work to which he applied himself faithfully and prayerfully for two years. He received 4 by letter, 2 on probation, 1 into full membership. Nine withdrew or took letters to another church and 3 died during his pastorate.

W. J. Meredith 1912-13: On confession of faith and by letter 12. Married one couple. W. W. Hendrickson, on probation 5, into full membership two, long time probationers, baptized 7. William Michels, 1914-15 received 2 into full membership, married two couples. R. Bisbee 1915, on probation 5, by letter 9, one has been received into full membership. The other four are ready to be.

Since 1902, 8 have died, 12 withdrew, 59 moved away, 52 have joined other churches.

The Conference Minutes of 1917 give statistics of the charge as follows: Two churches valued at \$3,200; parsonage, \$600. Two Sunday schools total enrollment, 146; officers and teachers, 25; membership, full members, 66; probationers, 5; children under instruction, 7; ministerial support, pastor, \$722; bishops, \$12; district superintendent, \$55; conference claimants, \$30. The pastor is U. S. G. Chandler.

Republic City.

This city has the distinction of occupying the site where Zebulon Pike camped before he crossed the river to the camping grounds of the Pawnee Indians when he was on his way to the famous peak which bears his name. Today a park with flagpole and monument belonging to the state of Kansas, marks the immediate site of this camp. This was ceded to the state by Mrs. George Johnson.

In 1883 a Methodist class was organized here by J. W. Manners, consisting of the following persons: Mr. and Mrs. Cronkilton, Mr. Noyers, Mr. Mosher, Mrs. Charles Elliott, J. S. Price, Miss Kate Price and Mr. and Mrs. G. W. Brumbaugh. This organization was short lived. Rev. Moore succeeded Manners as pastor and at the close of his pastorate the class was discontinued. Mrs. Cronkilton went into the United Brethren Church when the Methodist Class broke up. They are the only members of the Methodist organization now living at Republic.

Two points, Prairie Dell and Washington united for a time with Byron and was known as Warwick charge. Byron being on the state line was drawn into a charge in the Nebraska Conference; but Warwick continued to be a charge in this Conference, though there was left to it, but the two school house appointments. The name was retained in the Minutes till 1900, and during those years was served by the following pastors: '91 and '92, James Kerr; '93, J. M. Steeley; '94, W. E. Jenkins; '95, E. R. Zimmerman; '96, E. V. Allen; '97, A. A. Nichols; '98-99, A. C. Finch; 1900, W. Drayman. The post office was Republic. The statistical report for '99 is 3 Sunday Schools, 28 officers and teachers and 150 scholars; a parsonage worth \$323, and \$67, paid for improvements; \$430 salary and \$25 for Missions.

Brother Moore was appointed to Warwick in 1900 but he was afflicted with consumption and remained on the work but a short time, and died before the year closed. Drayman finished the year.

In 1901 W. A. Pierce was appointed pastor and remained two years. The class was reorganized with nine members. D. E. Foristall was the Class Reader and O. A. Thropp was Superintendent. Services were held in the school house. In due time a board of trustees was elected and steps taken for building

a church. The trustees were J. W. Boughner, president; O. A. Throop, secretary; D. E. Foristall, treasurer; J. A. Hall and J. W. Albertson.

A. B. Conwell was pastor, who at the close of the year took the Superannuate relation. G. M. Burnett was the next pastor, 1904. On the 21st of the month of August the church was dedicated by Dr. C. B. Spencer, editor of the Central Christian Advocate.

The following items appeared in the Central. In the issue of November 21, 1892: the church at White Rock was dedicated by E. P. Michener, assisted by James Floibers, G. K. Rarick and S. J. Gossard. Was a debt of \$475. Five hundred and forty-six dollars were raised, three joined the church. December 3, 1902, W. A. Pierce reported a revival that stirred the community. There were 10 conversions. In 18 months a newly organized class had grown to 25 members. A League had been organized.

The historian, Dr. Foristall, reports that during E. C. Rath's second year, a basement was put under the entire church, it being raised several feet for that purpose. It was partitioned thus affording rooms for S. S. classes and a kitchen and a dining room for church socials.

An electric light plant was installed thus making it a very convenient and commodious church for a small town.

The following pastors have served the charge in recent years: 1905, J. A. Shular; 1906-7, C. E. Jordan; 1908, A. J. Neil; 1909-11, O. Gessell; 1912a-13, E. C. Rath; 1914, W. W. Hurlbut; 1915-16, G. W. Hall, 1917, A. M. Misel.

Church, \$5000, Exp., \$95; F. members, 77; Prep., 10; salaries, pastor, \$772; D. S., \$55; bishop, \$16; C. C's., \$45; Benev. F. Ms., \$26; H. Ms., \$15; Gd. total, \$261; S. S. O's. & T's., 32; Enrl., 215; Av., 90; Exp., \$131.

Rice.

Rice became a charge in the Conference in 1885. J. W. Sligair was appointed pastor; but James Flowers reported the work at the next session of the Conference. He reported a church worth \$1200 and a parsonage valued at \$300. It would be of interest to know what became of the church, but having had no report of the charge, this writer has no means of knowing; but infers that it must have been destroyed either by fire or storm, as no church was reported from 1887 to 1899. In the latter year, a building was reported worth \$1600. In 1907 an additional church was reported, valued at \$1100. In 1913 only one church was reported, which was estimated to be worth \$1600.

The first pastor was allowed a salary of \$400, but only \$235 were paid. The salary of the last pastor was \$675 and a house, all of which was paid. During the years the charge has paid salaries ranging between these extremes. The membership has fluctuated, even more than the salaries paid. In 1902 a membership of 120 with 10 probationers was reported, while in 1906 there were only 50 members and two probationers.

Two Sunday Schools were reported part of the time, but for the greater portion of the time, there was but one, having an enrollment varying from 50 to 100. There has been an effort to maintain an Epworth League. Some pastors reported a league, others did not. Some years there were but ten members in it, while one pastor reported 23.

The following men have been pastors: '86-7, A. J. Marley; '88, J. W. Edgar; '89-90, W. A. Watson; '91-2, J. B. Lewis; '93-5, Ja's Kerr; '96, M. J. Bailey; '97-8, F. A. Colwell; '99-1900, D. R. Laport; 1901, H. A. McKiddy; '02, J. A. Templin; '03, W. C. Bray-

man; '04, I. L. McKean; '05, L. A. Dugger; '06-7, D. R. Laport, '08-9, O. N. Wiles; '10-11, J. K. Hunter; '12-13, W. C. Greene; '14, M. L. Kerr; '15-16, D. R. Laport; '17, P. H. Smith.

Two rooms were built on the parsonage last year and it was painted inside and out. The church has also been papered and varnished and painted throughout. A concrete walk has been built in front of the church and steps built. A new pulpit and carpet grace the platform, and a new heater warms the building. The choir has been gladdened by a new piano and the pastor has been cheered by the building of a new garage.

The charge consists of three preaching appointments, Rice, Fortney and Enterprise. The pastor is paid \$675, of which Rice pays \$250, Fortney \$250 and Enterprise \$175.

Enterprise has adopted the financial plan recommended by the discipline. The official members are as follows: Rice: trustees, A. J. Hadley, Martin Copper, Samuel McGraw, David Delforge, Leon Legasse.

Stewards: Martin Copper, Wm. McCarthy, J. D. Garlow, E. E. Moberly, David Delforge, Mrs. A. J. Hadley; S. S. Supt., Martin Copper; Class Leader, Leon Legasse; President Epworth League, Nellie Henry; President Ladies' Association, Mrs. Hadley.

Fortney: Stewards, Thos. Day, Harrison Cook, S. S. Supt. Theodore Oliver, Class Leader Wm. Morgen.

Enterprise: Stewards: Mrs. H. E. Pearse, Simon Vignery; S. S. Supt., A. B. Reyell. Report for 1917 gives the following figures: Church, \$1000; parsonage, \$800; members, 139; current Exp., \$125; pastor, \$735; D. S., \$54; bishop, \$11; C. C's., \$24; F. Ms., \$240; H. Ms., \$21; Gd. total, \$990; 2 S. S. O's. & T's., 21; Enrl., 173; Av., 86; Exp., \$74.

Scandia.

The date of the organization of the first Methodist Society in Scandia is not known. The name appears first in the Conference appointments in 1881, at which time Scandia and Republic City together constituted one charge. The next year Scandia and Onia were put together. In 1881 C. D. Day was appointed pastor. The next two years G. H. Woodward was the pastor; but in 1883 Scandia is alone, and it has retained that dignity. In the history of Republic county Rev. J. H. Lockwood furnished the following notes. "It would be impossible for me to write a correct history of the Scandia Church. It has been too long ago and I have no record to refer to. I was presiding elder of the Beloit District when the appointment was established. I have a very distinct recollection of Brother Albro who was on the street with his dray. He stopped me as I was driving through from Beloit to Bellevill; and holding my horses by the bits said when are you going to send us a preacher. The church was bought from old Father Marks of Reynold Nebraska.

I met him on my way to Bellevill. We were not acquainted, but introduced ourselves, and I bought the church before we parted; and Brother Woodward completed the contract."

Rev. J. M. Ream an early settler in this part of the state says, Marks was a Free Will Baptist, he built this church with his own funds for the use of his denomination; but when the Baptists failed to use the building, Marks advertised it for sale. It was purchased by Rev. Woodward the Methodist pastor and reported in the 1884 Minutes as worth \$1000, though that must have been a misprint, as the value was put at \$500, the next year.

Brother Ryan relates an incident in connection with this purchase, which shows that those who devote themselves to the interests of the church, sometimes have reverses themselves. As Dr. Lockwood was nearing Scandia he missed his way, turning on a by road, his buggy was upset, and the team took fright and ran away, smashing the buggy and bruising the Dr. A lady seeing his predicament came to him and asked if she should not go for a doctor. The elder replied that he was not much hurt. What he needed most was a wagon maker.

H. E. Pickle was the next pastor at Scandia, and a parsonage was built which was reported the next year as worth \$300. G. W. Winterburn was the pastor in 1885-6; W. A. Watson, 1887-8; Stratford, '89; Wheat, '90; Ryan, '91-2; Jenkins, '93; Osman, '94-5; Ellvell, '96; Vanderwort, '97; Nichols, '98; J. Kerr, '99; Moyer, '02; Raby, '04-5; Semsus, '96; Craven, '07; Jordan, '08, '09, '10; Clark, '11; Van Gundy, '12, '13, '14; Rarick, 15-16; L. C. Hicks, '17.

In 1890 G. W. Wheat reported Children's Day observed June 15 and a program at night. The 22nd, three county appointments observed G. A. R. day in the forenoon and had own program at night. Collection was \$5.40. In 1894, October 4th, J. O. Osman reported the church repaired at a cost of \$1200. December 23, 1896 Elwell held revival with the help of G. H. Moulton resulting in a revived church and numbers converted and reclaimed.

James Kerr at the close of his third year, reported a five weeks' meeting with the assistance of W. H. Kane a superannuated member of the Illinois Conference. Twelve joined the church.

The Central of September 22, 1909 stated that at the close of prayer meeting, church members and other friends surprised the pastor, W. C. Jordan by calling at the parsonage on the night of his birth-

day and presenting him with a sectional bookcase. The presentation was made by Rev. Nichols, of the United Brethren Church. The spiritual condition of the charge was good. The S. S. Epworth and Juvenile League were all in good condition.

In 1917 the church was remodeled and enlarged, the seating capacity being increased 140. There are three fine class rooms on the main floor. The basement is well fitted up to meet the social needs of the church. There is a reception room 16x24 and a dining room 24 x 40, which is light and airy. The kitchen 14x20 is equipped with range, cupboards, shelves and drawers, and is connected with the dining room by double doors. There are also a furnace room, two fuel rooms, and a cloak room.

The cost of the improvement was \$3000. The amount needed on day of dedication was \$1400. The day was very stormy and the congregation consequently small but Doctor J. F. Harmon, who was in charge proved himself equal to the occasion. With only 62 present in the morning he raised \$1203 in 17 minutes.

The 1917 statistics give the following: 2 churches, \$5100; parsonage, \$1200; full members, 117; Prep., 8; Exp., \$200; Supt. pastor, \$1000; D. S., \$72; bishops, \$16; C. C's., \$45; F. Ms., \$29; H. Ms., \$28; Gd. total, \$420; 2 S. S's. O's. & T's., 37; Enrl., 286; Av., 158; Ep., \$125; Ep., S. Sr., 50.

Scottsville.

The first religious service in the territory now included in the Scottsville charge was a S. S. in a dugout, with stone walls, a dirt covered roof, and a floor, with a considerable pool of water in the middle of it. The historian remarks it was no wonder that many of the pupils became Baptists. J. H. Morrison was the superintendent of the school. People came

on foot, in farm wagons and on horse back, some coming 8 and 10 miles. This was a Union Summer School, running only in the warmer months.

There was preaching in the neighborhood at the home of Mandred Cliner, about one and one-half miles from where the Meeville Church stands. This was in 1876.

Scottsville like many other communities was indebted to local preachers for its early church privileges.

G. W. Scowton was the first man to maintain regular services. He served the people from 1876 to 1879. He preached at three school houses, West Hope, Rosedale and Cross Roads. Prayer meetings were held at private houses. Some of the people who have been prominent in helping on the interests of the community were Mrs. Goodrich, Mrs. Loop, Thucis Brant, Mr. and Mrs. Pierce, Mr. and Mrs. Neswender, Mr. and Mrs. Winterburn, Wm. Winterburn, Mr. and Mrs. Jacob Shook, Wesley McPeek, R. Sellers, W. Bower, M. Motes, H. Moe, J. Shum, Mr. and Mrs. J. McCauley, R. Sellers, J. Gardonier, A. Sherk. Pastors who served the charge from 1876 to 1889 were G. W. Scowton, B. B. Newell, J. S. Harner, H. E. Pickle, G. H. Woodward, 1889-91 Jamestown and Scottsville were united, W. E. Jenkins pastor 1891-93. Scottsville and Solomon Rapids were together '93-95, J. B. Lewis pastor.

Left without pastor till 1899. F. D. Funk pastor at Jamestown took up Scottsville, '99 to 1901; F. A. Colwell pastor 1901-02. C. A. Davis 1903-04, C. E. Carpenter 1904-07. While Carpenter was pastor Meevill was brought into the Scottsville Circuit, since that time the charge has been served by the following pastors: Carpenter, '03-05; Gessell, '05-08; Hunter, '08-09; Johnson, one-half year; Porter, one-

half year, '09-10; Williams, '10-11; Rarick, '11-13; Van Gundy, '13-17.

During Van Gundy's pastorate a very successful revival was held at the Maeville Church during which there were 30 conversions and 25 accessions to the church. Following A. H. Montgomery the following persons have superintended the Maeville Sunday School.

Maeville Church.

This church now a point on the Scottsville work was organized in 1893 by W. B. Keeley with persons who had been members of Old Highland, a stone church two and one-half miles west of Maeville and others who had belonged at the Range Line school house, two miles south of Maeville, some of the members were A. Wilson and wife, A. S. Wilson and wife, G. W. Lasley, Sr. and wife, Mandred Cline and wife, W. H. Riley and wife, Windfield Luft, A. H. Montgomery and wife, A. F. Macy and wife, Chas. Key and wife, Thos. Vass and wife, Mrs. Mary E. Moore, Stewart Key and wife, R. J. Wilson and wife, Erving Key and wife, Jas. Key and wife.

The services were held for a time at the home of G. W. Macy on the present site of Macyville. A Sunday School was organized here and a United Brethren preacher held services.

The present church building was erected that year. The first board of trustees were: A. H. Montgomery, A. S. Wilson, G. W. Lasley, Thos. Vass, R. J. Wilson, Winfield, Lust and Mandred Cline.

Thos. Vass was the class leader. He held the office many years; passed to his reward December 18, 1915 aged 82.

The first stewards were A. H. Montgomery and A. S. Wilson.

The class was then a part of the Jamestown Cir-

cuit and so remained till 1906 when it was attached to the Scottsville. Erving Key, Jas. Key, Mrs. M. E. Moore, Laura Macy, A. F. Macy, Al. Moore, Harry Moore, Harry Riley.

An Epworth League was organized sometime in the 90's but it was shortlived. Another was organized in March 1914, with Harry Riley president and Nolan Cline secretary-treasurer; it still flourishes, Ruby Ceder is president and Gladis Montgomery secretary. There are forty members.

A Ladies' Aid Society was organized in 1893 with 15 members. Mrs. Mince Wilson president and she holds the office in 1916. Others who have been president are Clara Macy, Laura Key, Huldah Taylor, Laura Macy and Susan Ledbetter. There are 30 members.

The statistics of the charge are: Church property, 2 churches, \$4000; parsonage, \$1000; full members, 111; Prob's., 12; expenses, \$146; support pastor, \$875; D. S., 58; bishop, \$14; C. C's., \$37; Benev. F. Ms., \$20; H. Ms., \$10; total benevolence, \$363; 2 S. S. O's. & T's., 32; Enrl., 214; Av., 105; Exp., \$130; Ep. 2 Sr., 62.

Smith Center.

Smith Center was the first point in this part of the state, to be favored with a Conference man, as their first pastor. The gospel had been preached but it has been done by local talent. Until April 1873, there had been but one Conference in Kansas. That year it held its session in Ottawa Franklin County; and by Conference action the state was divided into two Conferences, the Kansas and the South Kansas. Bishop Thomas Bowman presided. In the adjustment of the appointments, Rev. J. C. Dana, a cultured gentlemen and a good preacher, was appointed at Smith Center.

He says of the charge: "This was the farthest point west in the state to which any member of the Conference had been appointed up to that time. Earlier than that some active local preachers had been on the ground preparing the way. The following persons constituted the class which he organized: James Walker leader, Mary Walker, J. T. Duckworth, local preacher, D. E. Walker, Mrs. Nancy Hasker, Mrs. Nancy Robinson, Mary Zinn, William Andrews, Hattie Andrews, Levi Reed, Stewart Hite.

Steward.

The circuit organized and served by the pastor was consisted of the following appointments, Smith Center, Cedarville, Kirwin, Gaylord and East Beaver. The first Quarterly Conference was held at Smith Center June 15, 1873. The pastor's report follows: "As this is the first Quarterly Conference of the M. E. Church ever held on this charge, I take pleasure in presenting the following items.

Appointed by Bishop Thomas Bowman to this charge on April 2, 1873. I came as promptly as circumstances would permit, and after a journey of 230 miles by buggy I reached the circuit on Saturday May third.

The next day I preached at Cedarville and at Kirwin. There are now classes formed at these two points also at Smith Center, Gaylord and East Beaver." Signed J. C. Dana pastor. Dana was returned to the charge for another year 1874, it continued to be served, as follows: '75, L. M. Burnett; '76, Smith Center was left to be supplied; '77-79, J. Boycourt; '80, E. H. Fleisher; '81-3, H. G. Miller; '84-5, W. J. Meredith; '86-88, W. R. Allen; '89-91, R. A. Hoffman. Up to this pastorate no facts were gleaned from the Central, but Brother Hoffman thought it worth while to report quite a few items. April 2,

'90 he had received 12 by certificate and 21 into full membership.

The church and parsonage had been improved to the value of \$160, and the Ladies' Aid had raised \$100 with which a barn had been built and some improvement made on the church. In March 1891 a 24 days' meeting had been held which closed with a quarterly meeting service. Sixteen had been converted and joined the church. Fleisher, Pierce and Morton assisted in the services. The deficiency in the pastor's salary had been provided for.

In March '92 Mrs. Hoffman was recovering from a severe illness. The pastor had received 60 from probation in a three years' pastorate and baptized 50. In May the church was not harmonious but were praying for a revival. Prayer and class meeting were good, and the S. S. had a growing interest in Missions.

In October '97 Fleisher had received 15 into the church since Conference. Miss Livermore sailed for India in November of that year.

In December 1902 W. J. Meredith held a good revival with the assistance of A. H. Shelton.

U. S. Brown was pastor from 1903 to 1906. In February, 1904 he reported three weeks' revival with the assistance of M. J. Mumford of Glen Elder in which 19 were converted and 13 joined the church. In March 1904 the pastor and C. W. Woynant, the D. S. held a meeting less than three weeks and 27 were received into the church on Sunday morning.

In 1907 H. M. Templin pastor. Five churches united in a service in charge of W. E. Biederworfle. The tent used would seat 2000 people and the congregations ranged from one to two thousand. The meeting held three weeks and 600 people confessed Christ, 140 joined the M. E. Church. Templin remained on the charge till 1910 when he was succeed-

ed by L. O. Housel who held Smith Center till 1913, when J. O. Burton became pastor. He reported that in October, their brotherhood gave the first banquet. Sixty-four were present. The S. S. and League were flourishing. Burton held the charge till 1915 when he was succeeded by L. C. Cutler who is still pastor and kindly favored the historian with the names of the present.

Official board: D. H. Hildebrand, H. G. Moberly, H. W. Mackey, E. E. Matson, C. S. Buchanan, Frank Cole, Dr. V. E. Watts, Charles Cameron, D. N. Kirkendall, Asa Tucker and Newton Morrison; S. Shine-man, Epworth League president; Prof. Wm. McMullen, S. S. Supt.; Mrs. Thomas Cameron, president Ladies Aid; Mrs. Edith Gilson, W. F. M. S.

Statistics for 1917 give the following report: Church, \$12,000; parsonage, \$35,000; full members, 347; Prep., 15; current expense, \$350; pastor, \$1600; D. S., \$104; bishops, \$26; C. C., \$65; F. Ms., \$226; H. Ms., \$148; Gd. total, \$448; S. S. O's. & T's., 27; Enrl., 337; average, 160; expense, \$160; Ep. L. Sr., 40.

Star and Brown's Creek.

This charge appears under this double name for the first time in the Minutes of this year, 1917. Whether the two appointments have been so associated previously, is not known. Star is a country church a few miles from Jewell which, in 1914 was given as a charge; but two churches were reported; and in the report gave a very creditable account of itself. There were 182 full members and 155 senior members of the League. They paid their pastor \$800, the D. S. \$64, the bishops \$14 and Conference claimants \$40. Contributed \$46 for Foreign Missions and \$32 for Home Missions. There were two Sunday Schools with 36 officers and teachers and enrollment of 295, and average attendance of 120. The

Sunday Schools alone gave \$44 for Missions. All things considered it seems highly probable that these are the banner schools of the Conference.

There are two churches which are valued at \$4,500. There is no parsonage. The pastors who have served these churches were 1914-15, W. A. Pierce; '16-17, Thomas Miller.

The statistics for 1917 report 2 churches \$4500, current expenses \$60, members 120, supply pastor \$850, D. S. \$64, bishop \$13, Conference Cls. \$40, F. Ms. \$79, H. Ms. \$28, Gd. total \$408, 2 S. S's. O's. & T's. 40, Enrl. 290, Av. 170, Exp. \$110, Ep. L. Srs. 81, W. H. Ms. \$18.

Wayne.

The society known at the present time as the Wayne M. E. Church, was organized in 1866 by Rev. R. P. West, the faithful local preacher who organized so many churches in this part of the country. At the time of organization the class worshipped in a log school house, dirt floor and roof, which stood one mile south of Wayne, in the S. W. corner of property now owned by the Wayne Union Cemetery. This was used until 1871.

Rev. Edwin R. Brown, the first regular pastor, came to the work in 1869. He remained for three years. During the last year of his ministry, 1871, the society built a church. This was chartered in 1876, under the name of "The Methodist Episcopal Church of Fairview." The lumber for the building was hauled from Waterville, a distance of forty miles, and the pastor helped to haul it. The church was not completed in '71, however, but was merely enclosed. It was finished and dedicated under the pastorate of Rev. T. B. Gray, who came to the work in 1873.

The Fairview Church was the first of any denomi-

nation to be built in Republic county. It is still standing (1918) being now used as a barn. It was abandoned about the year 1885 or 1886, at which time the Evangelical Association of North America came in and built a church nearer to the present town of Wayne. The Methodists of the community contributed to the building of this, with the understanding that they should use it jointly with the members of the Evangelical Association, and while it was dedicated as an Evangelical Church, this arrangement was effectively and harmoniously carried out. The decreasing membership of the Evangelical Society made it necessary to dispose of their rights in the building and it was purchased by the Methodists in 1897.

The society was officially known as the M. E. Church of Fairview until 1915, when, the name of the town having been changed some years before from Fairview to Wayne, and the original charter having expired, a renewal of the charter was secured under the name of the Wayne M. E. Church.

Until the organization of the Northwest Kansas Conference (1883), the society was a part of the Kansas Conference. It has also had a changing history in its relationship with other societies, being at first connected with what was known as the Clyde Circuit, later the Belleville Circuit, Seapo Circuit, and finally the Hollis and Wayne Circuit. It remained a part of this circuit until the spring of 1915, when, under the pastorate of Rev. B. H. Horton, who had served the circuit for six months preceeding, it became a station.

This sketch has been prepared with almost no records on which to base it. Many interesting items might have been added but for the fact that the accuracy of fact or date could not be verified by the writer. He has set down only such as there is little

or no doubt concerning. As a result of not having an accurate record, it is necessary to omit the names of ministers serving the work from 1872 to 1880. This is due to the fact that the writer cannot ascertain with what circuit this work was connected during these years. Except for these years the names are as follows: List of ministers serving the Wayne M. E. Church, and the first board of Trustees: E. R. Brown, 1869-71; E. C. Chilson, 1872 (probably remained 3 years); E. R. Price, 1880-81; W. H. Williams, '82-84; W. A. Matson, '85; G. H. Cheney, '86-87; A. J. Markley, '88-Sept. '90; F. D. Funk, '90-92; E. H. Bailiff, '93-94; J. M. Miller, '95; J. H. Laird, '96-99; Grant Mann, 1900-Sept. '02; W. C. Brayman, '02; W. A. Phillipe, '03-04; M. G. Terry, '05-06; C. M. Corrie, '07-08; J. M. Barnes, '09 (English Lutheran minister); B. Turrentine, '10; J. A. Templin, '11-13; C. R. Carlin, '14-Sept. same year; B. H. Horton, '14-15.

Charter board of trustees: Noah Kunkle, Hiram Roszell, J. M. Campbell, C. A. Campbell, Philo P. Way, David Lawrence, C. B. Williamson, Isaac Corbett, Isaac Walton.

(Sketch written by Bertram H. Horton, pastor Wayne M. E. Church.)

Statistics: Church, \$2000; members, 89; Prep., 5; pastor, \$800; D. S., \$64; bishops, \$14; C. C's., \$40; F. Ms., \$20; H. Ms., \$10; Gd. total, \$372; S. S. O's. & T's., 17; Enrl., 216; Av., 81; Exp., \$110; Ep. L. Sr., 54; Jr., 26.

Webber.

This is one of the older charges in the northeast part of the Conference. It was at first in the Concurdia District. E. P. Michener was the presiding elder and Isaac Booth was pastor. He was appointed in 1892 and served two years. In 1893 a church

was built costing \$1600, which was all paid that year. Forty members and two probationers were reported, and one Sunday School with 45 scholars. In 1898, a second church was built. The two were valued at \$3000. In 1900 a parsonage was reported worth \$600.

The following pastors served the charge: '92-3, I. Booth; '94, W. B. Keeley; '95, M. J. Bailey; '96, A. D. Wright; '97-8, Jas. Flowers; '99-01, C. W. Stevens; '02, J. B. Morris; '03, I. L. McKean; '04, W. K. Harris; '05, C. H. Cowman; '06, C. M. C. Thompson; '07-8, J. K. Hunter; '09-10, E. H. Wilson; '11-15, R. E. Morgan; '16, C. R. Wade; '17, Mark E. Smith.

In 1915 the pastor, R. E. Morgan, made a thorough canvass of the charge for the Advocate, and put 63 Centrals in the homes, which was more than double the number of families in the charge.

In 1904 a second church was reported the two being valued at \$3100. In 1907 they were improved bringing the valuation to \$4450. In 1909 they were farther improved increasing the value \$1000. The parsonage was also improved that year bringing its value to \$1000. The two points which constitute the charge are Webber and Henderson. The pastor receives \$900, each church paying the same amount.

The two churches have a membership of 96 and the Sunday Schools have an enrollment of 151 with an average attendance of 82. They paid last year on benevolences \$119 and a grand total of \$465. The historian would be glad to report what each church did but not having received the figures he is unable to do it.

Statistics for 1917: 2 churches, \$5100; parsonage, \$1000; members, 96; pastor, \$900; D. S., \$72; bishops, \$16; expense, \$70; C. C's., \$45; F. Ms., \$35; H. Ms., \$30; Gd., Total, \$465; 2 S. S's. O's. & T's., \$27; Enrl., 151; Av., 82; Ep. L. Sr., 10.

CHAPTER X.

HISTORY OF THE CHURCHES IN THE SALINA DISTRICT.

Ada.

Ada is named as a charge first in the first copy of Minutes published by the N. W. Kansas Conference.

The class had been organized some years previous and had been served by pastors living elsewhere.

The first man named as pastor was H. R. Golden, the faithful local preacher, who lived not far away, and who for some years previous had dispensed the gospel to people of Ada and at other points in the vicinity. He served the charge three years. In his first report there were 55 full members and 20 probationers, in the next, 85 full members and same number of probationers; and in the next 96 full members and 26 probationers.

A. M. Lott was the next pastor and served but one year. He was followed by W. R. Leigh who also served one year. Then came E. B. L. Elder, '88; J. O. Osman, '89; M. T. Brown, '92; E. E. Damon, '93; H. J. Lorenz, '94; W. T. Shelby, '95-96; H. O. Holter, '97-8; R. B. Beaty, 1900-1; James Kerr, '02-3; C. M. C. Thompson, '04; J. B. Gilmore, '06-8; W. S. Price, '09-10; W. A. Pierce, '11-12; L. M. Alexander, '13-15; J. M. Newton, '16-17.

The church and parsonage were both built during the pastorate of J. O. Osman, '89-91. The parsonage was built first, and cost \$600. The church, costing \$2,000, was built the next year. \$1,500 was paid that year, leaving a debt of \$500; four hundred of which was paid the next year, and the remainder was paid the next year.

In '98 the charge reported two churches valued at \$6,000, one having been built in the country. For several years no parsonage was reported. In 1903 a house was reported valued at \$1,000, and in 1905, \$500 was added to the value of the parsonage. In 1907 the charge reported one church valued at \$3,400.

No other change in the value of property is noted, till 1916, when the church is valued at \$6,000 and the parsonage at \$3,000. The next year the church was appraised at \$9,000 and the parsonage at \$2,500. The writer would be glad to present the facts in a more satisfactory form, but being compelled to collect data, wholly from the Conference Minutes this is the best he can do.

Statistics for 1917 give the following: Church, \$9,000; parsonage, \$2,500; members, 83; expenses, \$250; pastor, \$1,300; district superintendent, \$80; bishop, \$16; conference claimants, \$32; foreign missions, \$54; home missions, \$47; grand total, \$625.

Alton.

This place was originally known as Bull City, so named in honor of H. C. Bull, the first settler of the place. For a time he kept a store in a wagon. Afterward he built a log cabin and moved the store into that where he also kept the post office. He was a man of generous impulses, always ready to help those who were in need. He was therefore highly esteemed by the early settlers who strongly opposed the change of name which was agitated by the newer settlers who came in after the completion of the railroad. The change was finally effected by a fraudulent petition sent to Washington, D. C., by a man who kept a store in the village. A petition for some popular object had been numerously signed by the people of the place. When it had accomplished its purpose, it was left at this man's store. The store keeper who before

had opposed the change of name was persuaded to change his mind. He wrote a petition requesting the change and addressed it to Representative Hanback, and attached to it the names which had been signed to the other petition. In a short time a telegram was received stating that the name of the post office was changed from Bull City to Alton. This was in 1884. It was years before the people knew how it had been effected. Many of those whose names were on the document were opposed to the change.

The Methodist class at this place was organized by W. A. Saville in 1880. Some of the prominent members were T. O. Bickell and wife, A. J. Runyan, a local preacher and wife. The meetings were held in the school house. This class was attached to the Cedarville circuit, where W. A. Saville was the pastor.

In 1882 the Bull City charge was organized, Hawkeye and Spring Branch, two country points being connected with the village. E. G. Casey was the pastor. At the first Quarterly Conference, Isaac Kurtz, of the Spring Branch appointment, was granted a local preacher's license. He proved to be quite an efficient worker. Though he was never admitted to the conference, he was instrumental in organizing many classes in neighborhoods where there had been no religious services and in having them attached to an organized circuit. He often said he wanted to die in the Lord's work. His desire was granted for on July 19, 1914, while in a layman's Gospel team meeting, he was standing giving his testimony as to the joy and blessedness of the Lord's service, he stopped in the middle of a sentence and dropping back was dead from heart failure.

In 1882 the corner stone was laid for the Bull City church but owing to the lack of funds was not completed until 1885. Ruben Bisbee was the pastor in 1884. In 1885 H. M. Mayo was appointed to Alton.

This was his first charge. At first the outlook was very discouraging. He says of it: "So little did the people of the place believe in our cause, that not one man could be found who would give so much as five dollars to put the building in shape for the plasterers, whose bill the Ladies' Aid was willing to pay if the building could be put in fit condition. The pastor was young and had no money and supposedly no credit, but soon a lumberman and a carpenter were found who were willing to furnish all needed material and charge them to the pastor's account. As soon as the work was fairly under way and the people saw that something was going to be done, sufficient financial and moral support was enlisted to carry the enterprise to completion. The church was dedicated in May by Rev. H. D. Fisher.

Brother Mayo says further of his experiences on this charge: "One of the greatest revivals took place at the Hawkeye appointment that I ever witnessed. The sainted Isaac Kurtz was the pastor's constant helper. He was a local preacher on the charge and certainly no young preacher could ask for a better standby and helper. The mud was deep and frequent rains added to the discomfort but the house was packed to the doors every night. Practically the whole community was converted." Mayo was returned to the charge in 1886 but left the work in the fall to attend school. Isaac Kurtz filled out the year.

M. J. Bailey was the pastor at Alton in 1887-1888. In the winter of this year the pastor in conjunction with a band of the Salvation Army held a meeting of remarkable power at Alton. About 125 were converted. Many who came to make sport remained to pray.

During the summer of 1889 the first Methodist Sunday school was organized at Alton with LeRoy Rhodes superintendent. In 1892 H. E. Kurtz was

made superintendent and served nine years. George Winterburn, G. W. Morley and B. W. Hollen served as pastor, each for a few months in 1889 and 1890.

In 1891, W. O. Allen was appointed to Alton, but left in the fall to attend school. Again Isaac Kurtz filled out the year. The following pastors served the charge from 1891 to 1905: W. C. Littell, M. J. Mumford, C. H. Stevenson, J. G. H. Armstead, M. L. Kerr, I. L. Clark, C. M. Medlin, J. H. Laird, E. H. Tannehill, H. D. Washburn. James Kerr was appointed and served four years. The people remember Kerr as a strong preacher and temperance worker. Two revivals were held during his four years, he being his own evangelist.

At that time there was a man in town named Hanson who ran a joint in quite a bold way, but was a regular attendant at church and contributed liberally to its support. People came to regard his contributions as a sop to the church to induce it to keep still. On a Sunday morning the pastor preached a strong temperance sermon hitting the jointists right and left. Hanson grew very uneasy and restless and was evidently glad when the sermon closed. Shortly afterward detective work was undertaken and the jointist left in high dudgeon.

In 1909, J. M. Miller was sent to Alton and remained four years. In the winter of 1910 a most gracious revival was held lasting six weeks. Little was done the first two weeks, then the interest deepened and for four weeks the house was crowded. The people were greatly stirred and deep conviction took hold of them. The evangelist, Charles R. Mathis, was a good preacher and singer and especially good in lining up the church for work. One hundred were converted and fifty united with the Methodist church.

V. V. Whitset was the pastor in 1912 and C. S. Spalding was appointed in 1913. In 1916 he was

returned for the fourth year. In 1913 it was decided to build a new church. J. W. Tucker, Melvin Mayfield and H. H. Hall were appointed a building committee. The corner stone was laid December 18 and on May 21, 1914, the church was dedicated by Dr. T. C. Iliff. The main auditorium is 34 x 44, the pulpit platform 6 x 16, the lecture room 24 x 30, the vestibule 9 x 16. A ten foot basement is under the whole building nicely furnished. The cost was about \$7,000 in addition to \$500 worth of material used from the old church.

The membership of the charge is 112. The Sunday school numbers 142 with 12 in the home department and 31 on the cradle roll. Expended for supplies, \$95; paid for missions, \$38. Dale DeFord is president of the league. Mrs. Nannie Peach is president of the Ladies' Aid Society. There are 33 members of this society and in the last four years they have raised \$658. The church is valued at \$7,000; parsonage, \$1,000; number of full members, 111; preparatory members, 3; expenses, \$125; pastor's salary, \$1,145; district superintendent, \$80; bishops, \$16; conference claimants, \$36; foreign missions, \$92; home missions, \$46; Sunday school officers and teachers, 24; enrolment, 254; average attendance, 136; current expense, \$110; Epworth League membership, 21.

Barnard.

This name appears first in the list of conference appointments in 1888. The first pastor was G. P. Miller who served the charge two years. At the close of the first year he reported a church worth \$740, 75 full members and 35 probationers, a Sunday school having 8 officers and teachers and 100 scholars. In '90 there were two schools with 20 officers and teachers and 100 scholars. But the charge did not grow.

In '92 it had gone back to one school with about the original attendance.

The following pastors served the charge: '90-91, J. H. Kuhn, '92, L. E. Baldwin; '93-4, A. Richardson; '95-6, H. R. Goulden; '97-8, D. R. Laport; '99-1900, M. L. Kerr; '01, J. N. See; '02-05, H. W. Wolf; '06, J. A. Schooley; '07, H. W. Wolf; '08, C. W. Muir; '10, B. C. McDonald; '11-13, G. Johnson; '14, B. D. Brooks; '15, F. Gunson; '16-17, O. E. Schaal.

The charge showed little sign of growth till near the close of the century. The report of 1899 gives one church valued at \$800 and a parsonage worth \$200. With the opening of the new century there was indications of new life. In 1901 two churches were reported, which were valued at \$2,200; and \$1,520 were raised and paid that year. In 1906 a third church was reported, valued at \$2,300 and in 1909 the parsonage had been improved by the expenditure of \$810. The next year Barnard was reported as a station, there being but one church and it was improved by the expenditure of \$1,500. But in 1911 a second church was reported, the two being valued at \$3,000. In 1912 the value was placed at \$4,000.

The membership has fluctuated in numbers between 70 in 1889 and 180 in 1914. Statistics for 1917 give the following figures: Two churches, \$6,000; parsonage, \$2,000; membership, 125; preparatory, 12; expenses, \$125; pastor, \$1,000; district superintendent, \$68; bishops, \$16; conference claimants, \$34; foreign missions, \$20; home missions, \$15; grand total, \$475; Sunday school officers and teachers, 16; enrollment, 273; average, 90; expenses, \$120; Epworth League, Sr., 40; Women's Foreign Mission, \$11; Women's Home Mission, \$7.

Beloit.

The session of the Kansas Conference of 1871 was presided over by Bishop E. R. Ames and was held at Paola, March 15.

There were few classes organized at that time west of the sixth principal meridian. In the list of appointments James Phillips was announced for Beloit, though it is doubtful if any organization had yet been expected there.

The pastor held the first services in a shanty built of cottonwood boards, put on vertically with daylight visible through every crack; it also served as the first school building. It stood on the west side of Mill street where the harness shop now stands.

The county seat was established the same year and Mr. Hersey who came from Beloit, Wisconsin, was permitted to name the town. He at once began the erection of the old stone court house. It was sold to the county and became Mitchell county court house. The church services were then taken to the court room upstairs. The first choir was there organized.

The schoolhouse was begun in 1872, the brick for it were burned by John Norris on the lots back of where the Blue store stands. When the building was completed the church services were taken to the school house.

In 1874, W. J. Mitchell was appointed to the Beloit charge. He obtained class books and a church record. The circuit consisted of seven appointments, viz.: Beloit, Solomon Rapids, Laban Creek, Honey Creek, South Salt Creek, Newbanks and Springfield. This was grasshopper year but the pastor says: "Notwithstanding the devastation we more than held our own."

At the close of Mitchell's pastorate the circuit was divided after which the Beloit charge consisted of Beloit, Solomon Rapids and Newbanks school house.

James Lawrence was appointed to the Beloit charge and served it three years. The Beloit district was formed and W. J. Mitchell was appointed presiding elder. The pastor's salary was fixed at \$500. Up to this time there had been a Union Sunday school. A Methodist school was now organized and J. S. McGrath was elected superintendent. In 1878 Mr. Decker was chosen superintendent and J. H. Lockwood was appointed pastor. At the close of the year, Lockwood was placed on the district and J. M. Davidson succeeded to the pastorate.

In March, 1883, the Northwest Kansas Conference met in its first session in Beloit. Bishop W. A. Harris presided. C. L. Shackelford was appointed to the pastorate and served one year, when he was made presiding elder of the district and J. H. Lockwood was made pastor. He served two years and was succeeded by E. P. Michener, who also served two years and was then appointed to the district and J. S. King became pastor. He remained in charge three years and was succeeded by I. McDowell in the spring of 1891.

During his pastorate the old stone church which was of sacred memory to many people, was sold and the new church was erected and the basement finished so as to be used for church purposes. It was valued at \$10,000. L. O. Housel followed McDowell. The church was completed in 1897, and dedicated by Bishop Earl Cranston. Housel was returned to Beloit for the third year. In 1898 W. H. Sweet was appointed pastor and served the church four years. During his pastorate a great union meeting was held in the Methodist church led by Lincoln McConnell and his singer, Mr. Curry. McConnell is a great preacher and Mr. Curry is a good chorus leader and personal worker. Beloit was stirred religiously as it perhaps never had been before.

Sweet was followed by F. D. Baker two years and he by J. A. Bull, who also served two years. H. J. Lorenz came to this church in 1906. June 20th of that year he reported through the Central, that the presiding elder, F. D. Baker, at his first quarterly meeting preached a sermon of unusual tenderness and more people than was usual partook of the sacrament. There had been 115 accessions since conference.

In June, 1907, a union meeting in which six churches united under the leadership of W. E. Biedewolfe was reported. It was held in a tent seating 2,000 people. On the first Monday night 20 persons were at the altar. Following Lorenz, S. A. Chapple served Beloit two years and was succeeded by Attree Smith. The first year of his pastorate he was assisted in evangelistic services by three of his brothers: R. P. Smith, president of the Kansas Wesleyan University, The Rev. Edward Smith, pastor of the Methodist church at Billings, Montana, and S. C. Smith, of West Jefferson, Ohio. The church was greatly quickened and 18 united with it.

A Ladies' Aid Society which is now known as the Queen Esthers, was organized in 1876. For several years it had feeble existence, but for more than thirty years it has been very active and has been a great blessing to the church.

A Women's Foreign Mission Society was organized in 1885. Like the aid society it did not do much for a number of years, but recently has been quite active. It now supports a trained Bible woman in India, paying \$25 annually.

The membership at present is 130. Last year \$271 was sent to the branch treasurer. The society has vouchers for \$1,650, paid to the branch treasurer since the organization was begun. There is a King's Herald Society of 50 members.

The Sunday school is organized into eight departments, viz.: Cradle roll, primary, beginners, juniors, intermediate, senior, home department, and teacher training.

The following was clipped from the Central of March 14, 1894: Two hundred people of Beloit and vicinity surprised the pastor, Rev. I. McDowell, by gathering at the parsonage on the night of his sixtieth birthday and leaving the handsome sum of \$100 as a birthday present.

This sketch must have closed here but in July, 1916, Sister Hale wrote me as follows: There is not much of church history since March, 1912. We have the same pastor who at this date, June, 1917, has been returned to them for the 7th year.

Earl N. Kendal was confirmed Sunday school superintendent and served until November, 1915, when Mrs. J. E. Tice was confirmed in that office.

The Junior League has been discontinued and an Intermediate League has taken its place.

The Queen Esther Society is still at work. It pledged \$1,000 toward enlarging and improving the church two years ago, besides refurnishing the basement and kitchen.

The following list of the first trustees was taken from the 4th Quarterly Conference record of March 1, 1880. S. G. Guard, A. D. Leach, A. Reeder, E. Valentine and George Campbell.

The official board, April, 1896: Trustees, J. F. Robinson, G. H. Goudy, J. E. Tice, J. K. Gise, N. A. Wilson, W. J. Coburn, B. F. Cook, Joseph Morrell.

Stewards: W. J. Coburn, B. F. Cook, Joseph Morrel, W. H. Creitz, R. R. Roder, F. E. Shook.

Statistics for 1917 give the following: Church, \$20,000; parsonage, \$4,000; expenses, \$5,000; members, 517; preparatory, 85; salaries pastor, \$1,900; district superintendent, \$136; bishops, \$30; confer-

ence claimants, \$62; benevolences, foreign missions, \$357; home missions, \$60; grand total, \$2,269; Sunday school officers and teachers, 57; enrollment, 687; average, 375; expenses, \$783; Women's Foreign Missions, \$289; Women's Home Missions, \$310; Epworth League, Sr., 100.

Beloit Circuit.

Beloit circuit began its development along with the Beloit charge in 1871. The work was served by Rev. James Phillips until 1874, when he reported a membership of 63 and 70 probationers. At this time W. J. Mitchell came to Beloit as has already been recited.

In the meantime B. F. McMillen, a teacher and Christian worker had organized a Sunday school at district 65 (Shiloh). At the close of Mitchell's pastorate at Beloit, this Sunday school and several of the appointments on the Beloit charge were made to constitute a charge which was named the Saltville charge and J. S. Kirkpatrick was appointed pastor. The name Saltville was retained but one year. The next year the work served by Kirkpatrick was called Round Springs. The records do not give the names of the appointments. The next year there was a Beloit circuit of which Kirkpatrick was pastor and a Round Springs circuit of which W. A. Matson was pastor. Shiloh class was a part of the Round Springs circuit.

In the year 1800 the church was built. It still stands unchanged in outward appearance but is not large enough for the present need and must soon be enlarged. The original trustees were J. F. Troutman, J. C. Houts, W. R. Vassell, J. R. Lowe and T. J. Morgan. In 1883, L. V. Morton was appointed to the circuit and under his leadership the trustees at Pleasant View were induced to renew the effort that had been begun some years before for a church building. A donation of \$250 was secured from the Board of

Church Extension and a church costing \$1,676 was erected and dedicated by H. D. Fisher, November 23, 1884.

The trustees were John Brecken, A. L. Cooke, William Ketler, R. Kinslow and Anson L. Cooke. The following year with the leadership of G. L. Rarick, pastor, a parsonage was built half a mile south of the Pleasant View Chapel. The different points on the charge contributed as follows: Shiloh, \$41.50; Pleasant Valley, \$35.25; Pleasant View, \$238.

It is becoming that the historian notes the fact that in the year 1886 occurred the death of Rev. J. S. Kirkpatrick. For it was largely through his efforts that the foundations of Methodism were laid in these several communities and his interest in the work persisted to the day of his death.

Following the pastorate of Rarick, H. E. Pickel, J. H. Laird and G. H. Cheney traveled the circuit successively; Pickel and Laird six months each and Cheney a year. In that year the league was organized and proved a great blessing to the cause. J. C. Brairnard of Beloit supplied the charge in 1890 and 1891.

He was followed by E. M. Evans. February 8, 1893, Evans reported to the Central that a two weeks' meeting had been held resulting in 91 conversions. July 5, he reported that Children's Day had been observed. Collections, \$17.20. There had been 102 conversions in past six months and a league of 30 had been organized at Shiloh.

Following Evans, J. V. Morris served the charge one year, followed by E. P. Michener two years. December 1, 1897, Helimick reported a five weeks' meeting resulting in forty conversions.

The church at both Shiloh and Pleasant View had been improved. G. W. Hood became pastor in 1900. January 1, 1902, the pastor was pleasantly surprised

at which time E. P. Michener spoke pleasantly of the pastor. March 18, 1903, the pastor, H. H. Bowen, reported that ten had been converted at the regular service at Pleasant View and a three weeks' meeting at Shiloh had resulted in thirteen conversions.

Benington.

The Methodist Episcopal church of Benington was organized by Rev. S. J. Kahler, of Solomon, at the home of Captain Spitzer two miles north of town.

The class consisted of the families of C. J. Spitzer and W. W. Walker, Sr., the latter being the leader. At first the meeting was held at the house either of Daniel Struble or W. W. Walker. After the Stanton school house was built the services were held there.

Benington was at first connected with Solomon. While so connected it was served in 1872-3-4 by J. R. Madison. In 1875, 6, 7, by William Whitney and in 1898 and 9 by J. W. Denning. In 1880 it was made the head of a charge with M. Wolperfert, pastor. J. Pittinger was appointed to the charge in 1881 and served two years. The church was quite prosperous during his pastorate. The membership was increased to more than fifty and a neat frame church was built at a cost of \$2,200.

Up to this time the Sunday school had been Union, but was now changed to a Methodist school. In 1883 Benington became a two men's circuit, W. S. R. Ben-net being appointed with Pittinger. He remained with the work till September, when he returned to Iowa and W. H. Doner was appointed in his place. He served the remainder of that year and was appointed in charge of the work the following year. In 1884 successful revival meetings were held and 49 persons were received on trial, 31 of them came into full membership, 12 at Benington and 19 at Fairview. In 1885, B. F. Hewlit became pastor. He was assisted

in revival meetings by Rev. E. P. Michener. Forty-one were received on probation, 27 of whom came into full membership. O. N. Maxson was sent to Benington in 1886 and served the charge three years. The visible results of his work was 35 received on probation and 12 became full members. B. F. Rhodes was pastor in 1889. S. B. Lucas was appointed in 1890 and remained two years. He organized the Epworth League and the organization is still maintained. It has been a great help to the work. J. W. Edgar was pastor in 1892-3 and J. V. Morris in 1894. During these two pastorates, the membership increased eleven. During 1895-6 the charge was served by H. J. Lorenze, who is remembered by the people as a spiritually minded man and a successful pastor evangelist. Seventy-five persons were converted in his revival meetings and united with the church on probation. Thirty-six were received into full membership.

W. T. Selby and R. B. Beaty served the church as pastors from 1897 to 1900. The Methodists of Benington remember these years as a season of dearth in the church. Had Selby been removed at the close of his second year, the conditions might have been different, but the presiding bishop took the case into his own hands and sent Selby back for the third year, contrary to the judgment of his presiding elder. Shortly after conference conditions were such that it seemed best for all concerned that he resign the charge. His elder, M. M. Stolz gave his consent and appointed R. B. Beaty to supply it.

J. H. Laird served the charge during the year 1900 and J. F. Ekey, a local preacher at Salina, supplied it in 1901. Both did their work faithfully, but owing to conditions existing in the charge neither succeeded in building it up. In 1902, J. T. Wilks came to Benington. Under his wise and faithful ministry, the church began to regain what it had lost.

With the assistance of Revs. A. N. Smith and F. P. Raby, successful revivals were held in which 27 were brought into the church on probation, 18 of whom became full members.

J. A. Templin served the charge from 1904 to '09. This was the longest and on the whole, the most successful pastorate, the church has enjoyed. During the years 1904 and 5 a neat six room parsonage was built at a cost of \$1,000. Within the five years there were thirty-one received on probation and twenty-one admitted into full membership.

John J. Mickey was pastor 1909 to 1911. At that time a commodious room was added to the church for the primary department of the Sunday school and a furnace was installed at a cost of \$1,200. Fourteen were received on probation and all became full members.

Rev. J. T. Bates, one of the veterans of the cross, was sent to Benington in 1911.

Blue Hill.

This charge is found in the list of conference appointments first in 1891 and the first report to the conference is found in the minutes of 1892.

The charge has raised \$196 for missions. \$1.25 per member. Improvements had been made on the parsonage, to the amount of \$500. In 1904 J. H. Lockwood became pastor for one year, followed by W. C. Brayman who also served one year. J. M. Miller became pastor in 1906 and remained three years. The historian says of him: "He was true and faithful and kept the fires burning and all departments of the church at work." He was followed by W. A. Pierce, who held a very successful revival at Shiloh and, during his pastorate the church at Pleasant View was in a measure rebuilt and modernized. A basement was

put under it and a furnace installed, a pulpit recess put in one side and a large room on the other side which opens into the main room, also a vestibule and tower. It was rededicated February 19, 1910 by J. W. Snapp the district superintendent. The trustees at this time were T. A. Broadbent, I. B. Shultz, O. C. Creitz, E. C. Tilton and A. L. Cooke, who, with the pastor, were the building committee. The improvement cost about \$4,000.

The day of dedication was stormy and there was only a small attendance. \$1,292 were needed to meet the indebtedness, yet notwithstanding the unfavorable conditions, \$1,614 were pledged and enough came in later to bring it up to \$1,700. Since that time the circuit has been served by L. E. Cooke, a grandson of J. S. Kirkpatrick, who served a year and a half, then went to Garrett Biblical Institute to seek better equipment for the work. M. G. Terry finished Cooke's year and stayed another year, when he was succeeded by T. E. Hoon, who has shown himself to be a workman that needeth not to be ashamed.

Statistics for 1917: Two churches, \$6,000; parsonage, \$2,000; expenses, \$190; members, \$180; preparatory, 7; superintendent, pastor, \$1,120; district superintendent, \$80; bishop, \$19; conference claimants, \$41; benevolences, foreign missions, \$212; home missions, \$94; total, \$847; 2 Sunday schools, officers and teachers, 39; enrollment, 416; expenses, \$153; Epworth League, Sr., 52; Jr., 22; Women's Home Mission Society, \$10; foreign mission society, \$98.

Bow Creek Circuit.

Methodist services were held by local preachers at various school houses within the present bounds of this charge as early as 1885 and on until the late '90's. At the Delmar school house a class was organized and

maintained for a time, but the interest waned till the few remaining members moved their membership to Kirwin.

However, in justice to the early settlers, whose names are no longer available, it should be stated that a Sunday school was organized in 1873 at the Sailor school house, which was later moved to the Delmar school house and the organization has been kept up ever since. William Knowls was the first superintendent. The first class leader was William Ward and the first local preacher was a brother Cummings.

Early in 1898 a successful revival was held by D. E. Standard, a local preacher, and the class was re-organized with a reported membership of 65. Soon after Standard held another meeting at the Sailor school house in the adjoining district and a class of 45 members was organized.

Standard reported another meeting in March of the same year, at Pleasant Valley, in Rooks county, at which there were a number of conversions and reclamations. The circuit as reported by Standard, consisted of four school house appointments, namely, Class No. 1, Delmar; No. 2, Sailor; No. 3, Pleasant Valley; No. 4, Blue Mound. The last had previously belonged to the Stockton charge.

In 1899 Standard was followed by H. E. Pickel. He was succeeded as follows: 1900, C. A. Falgren; '01-04, Thomas Muxlow; '04-05, L. E. Cook; '06, W. C. Green; '07, C. W. Reed; '08, E. H. Wilson; '09, R. Bisbee; '10-11, F. N. Stelson; '12, G. M. Ryder; '13-14, C. J. King; '15, L. I. Mickey; '16-17, W. A. Pierce; from 1908 to 1912, Bow Creek was served by the Kirwin pastor.

At sometime in the past the classes at Sailor, Pleasant Valley, and Blue Mound were dropped. At Delmar services were held in school house till 1908. At that time the teacher, one A. E. Dodds, made a stir

about the meetings being so held. The pastor, E. H. Wilson, started a subscription for a church, which, after a long struggle was successfully carried through and during the pastorate of F. N. Stelson the church was dedicated. An illustration of the truth of the words of the Psalmist: "He maketh the wrath of man to praise him."

For some years a Presbyterian church held services at the Mt. Lebanon school house. During the pastorate of L. E. Cook this society decided to sever its connection with the Presbyterian church and invited Cook to come and organize a Methodist class. This was done and the Bow Creek circuit now consists of the two points Delmar and Mt. Lebanon.

At the present the official members are at the Delmar appointment, class leader, F. J. Fuller; trustee, A. Knowls, J. L. Martin, F. J. Fuller and wife, J. L. Martin and Mrs. Knowls; Sunday school superintendent, J. L. Martin. At Mt. Lebanon: Stewards, Floyd Bartholomew, Isabel Miller and Mrs. Ed. Bartholomew; Sunday school superintendent, F. J. Southward.

Statistics for 1917 give the following: Church, \$2,000; parsonage, \$1,000; members, 111; expenses, \$19; pastor \$656; district superintendent, \$41; bishop, \$8; conference claimants, \$21; foreign missions, \$2; home missions, \$2; grand total, \$302; Sunday school officers and teachers, 10; enrollment, 65; average 55; expenses, \$16; Epworth League, Sr., 34; Women's Foreign Missions, \$17.

Covert.

The Osborne Mission was organized at the session of the Kansas Conference held at Emporia in March, 1872, and first appears as an appointment in the Salina district with Rev. James Lawrence presiding elder. The mission was supplied by Rev. Jared Cope-land who in spite of poor health organized classes at

Osborne, Emily and Pleasant Valley. The number enrolled in these classes was twenty-five.

The year previous, 1871, at the funeral of Tom Ritter, one of the early settlers which was preached by an exhorter in the Methodist church, Griffeth Jones, steps were taken to organize a Sunday school. The following Sunday a Sunday school was begun in a log house a little south of where the Bristow church now stands. Griffeth Jones preached for the people in the neighborhood until the following spring. In the meantime the location of the school was changed to Emily City.

At the Conference of 1873, the appointment was left to be supplied and J. C. Ayres, an old minister from the Upper Iowa Conference was employed. He remained two years and added to the circuit Corinth, Lawrence Creek, Indian Creek, Delhi, Wolf Creek and Covert. This year then marked the beginning of the Covert charge which is the subject of this account.

In 1875 the Beloit district was organized with W. J. Mitchell as the presiding elder. Osborne was placed in this district and left to be supplied, which was done by A. B. Conwell of Ohio. During this pastorate it was decided to build a church. Up to this time the people had been worshipping in one of the store rooms at Emily City. Rev. J. C. Ayers was chosen to solicit help from the Upper Iowa Conference, securing \$325. The sum of \$200 was obtained from the Church Extension Society. A site of more than an acre was donated by T. J. Gossett and the church was built costing \$1,088. In 1876, H. G. Breed was sent by the conference as pastor and remained two years. He was the first regularly appointed preacher on the circuit.

Two years following in 1878, the Kirwin district was formed and Osborne circuit was attached to this new district, while J. B. Orwig became pastor. At

this time, C. W. Casely, a local preacher, living at Bristow was preaching in a dugout owned by J. S. McMillan. Casely was instrumental in having a preaching point established at Bristow and Orwig organized a class with G. W. Dawes the first class leader.

In 1882, Osborne circuit was divided and Bristow circuit was formed. Bristow circuit now consisted of four appointments, Bristow, Buelah, Covert and Enterprise.

A class had been formed at Covert by Rev. J. C. Ayers in the log house of Joseph Morris, which is still standing. The class consisted of seven members and Morris was the leader. During the summer services were held in a grove near the house while later services were conducted in the Covert sod school house near the present church building. The first church erected on this charge was a joint affair erected by the Presbyterians while the Methodists assisted with the understanding that they were to have the use of it when it was not used by the Presbyterians. Joseph Morris gave the site for the building.

Enterprise class was organized as a result of a revival meeting which began in 1881 in a sod school house of District 101. The meeting lasted six weeks, being conducted largely under the direction of the presiding elder, Dr. Carruthers, assisted by Rev. Crumley of Iago. There were fifty conversions and at the close of the meetings in April, a class and Sunday school was organized. Two of the charter members were daughters of Dr. Carruthers. Enterprise was soon made a part of the Bristow circuit of which Dr. Carruthers was the pastor.

The pastors who served the circuit during the latter eighties and early nineties were Adolphus Pharo, E. R. Zimmerman, W. C. Littell, Joseph Baker, B. W. Hollen, W. R. Allen, A. E. Smith. During the pastor-

ate of Smith an Epworth League was formed, in November, 1893. H. H. Bowen was pastor in 1894, and he was followed by M. L. Kerr, and he in turn by J. V. Morris. Morris was the first pastor to live at Covert. The pastors following in the late nineties were R. W. Brown, a supply pastor, H. D. Washburn, a local preacher who served the circuit part of the year 1898, while in 1899, J. L. Daniels supplied the charge. In 1900, E. H. Tannehill was appointed pastor and during his pastorate special meetings were instrumental in adding many new members to the several classes at Buelah, Enterprise and Bristow, while in 1902 Alton was added to the circuit. During much of the time the charge was supplied by local preachers.

In the winter of 1903-04 a successful revival meeting was conducted at Enterprise and about the same time the Methodists bought the church at Covert from the Presbyterians for \$330, and in 1905 the people at Enterprise built a church costing \$2,000.

In 1906 the name of the circuit was changed to Covert Creek circuit and Rev. B. D. Brooks was appointed pastor. That year the Enterprise church was dedicated and in September of the same year a church at Buelah was completed at a cost of \$3,500. The circuit now had four churches and a fair parsonage. Brooks served two years and was succeeded by C. L. Harrington in 1908. During this pastorate a great camp meeting was held at Covert conducted by Herbert Buffum and wife and Clay Ingalls at which nearly 150 people confessed conversion. Another meeting was held at Bristow and Buelah. At Covert a Holiness Association was organized under the leadership of a Nazarene preacher, which resulted in division of the Covert church.

In 1910, Covert charge was placed in the Salina district and L. A. Dugger became the pastor. In 1913

G. C. Casselman became pastor to be followed at the end of the year by W. C. Green, who served the charge for several years.

In 1918, the Covert charge reported two churches, valued at \$8,000; a parsonage valued at \$1,000; three Sunday schools with 27 teachers and 192 scholars; pastor's salary, \$955.

Cawker City.

The Methodist Episcopal church of Cawker City, Kansas, has had an unusual record of trials, vicissitudes and victories, but is today one of the strongest classes in the Northwest Kansas Conference.

On the 29th day of April, 1870, E. H. Cawker, J. A. Segar and R. G. Kahinka with four wagons loaded with lumber and supplies halted and made camp on the present site of Cawker City, on what is now the southeast corner of Wisconsin street and Pennsylvania avenue.

The first building was a hotel built by William Spears in January, 1870, and N. E. Hendricks delivered the first sermon preached in Cawker in the dining room of this hotel in December, 1870. Rev. George Balcom, a Baptist minister was the first regular preacher in Cawker beginning his labors in the winter of 1871.

A Sabbath school was organized by W. Barr and was also held in the dining room of the Spears hotel until the school house was built.

The Congregational church was dedicated in the spring of 1873, and was the pioneer church of northwest Kansas.

This is a brief summary of the religious services in Cawker City prior to the organization of the Methodist Episcopal church.

In 1872, just forty-five years ago, elder Dearborn, of Manhattan, visited Cawker to make preparatory

arrangements and Rev. G. A. Blackstock organized the church March, 1872, becoming its first minister. Three years later in 1875, Rev. H. G. Breed made the first effort to erect a church building, laying the corner stone on Thanksgiving Day, 1875, but only the foundation was finished. Rev. E. R. Brown completed and dedicated the frame building in 1879, which was destroyed by fire in May, 1884, Rev. A. B. Conwell being pastor at the time.

Six months later, on October 30, 1884, it was decided to erect a stone building; the corner stone was laid in December, 1884 and dedication services were held August, 1885, under the pastorate of Rev. A. B. Conwell, Dr. H. D. Fisher preaching the dedication sermon. The property was valued at \$3,500.

While Dr. C. W. Wynant was pastor, the building was remodeled throughout and rededicated.

This second structure was also destroyed by fire Sunday, February 26, 1911, the fire being discovered just as district superintendent J. W. Snapp was closing a sermon, preparatory to the communion service. The large congregation passed out quietly and though the fire company rendered the best possible aid, the roof, belfry and interior were soon burned, leaving the stone wall standing. The organ, pews and other furniture were saved. Part of the early records of the church were burned. Rev. C. W. Talmadge was pastor at that time.

The evening previous at the Quarterly Conference the mortgage on the new \$4,000 parsonage was burned and the church and Ladies' Aid Society were out of debt for the first time in several years. Later in the evening, an informal reception was held in honor of the district superintendent and there was general rejoicing over the spiritual, social and financial condition of the church.

Only two days elapsed after the fire before a meeting was held at the parsonage and the members unanimously voted to rebuild the church at once. A building committee composed of J. W. Higgins, John Domino and Charles Vasterling was elected and the work of rebuilding and enlarging the church was commenced. The members were undaunted by misfortune and went to work enthusiastically with courage, faith and prayer.

The manager of the opera house kindly offered the use of that building for church services as long as it was needed and the offer was gladly accepted.

Additions to the original structure were built of the same stone and the church as it now stands contains besides the main auditorium, a pastor's study, choir loft, a choir room, large class room and the ladies' parlor, with galleries above the class room and the parlor, giving a total seating capacity of about 500. The basement may be used for class rooms also. The building is nicely furnished throughout, with new pews in auditorium and is valued at \$12,000.

The first service held in the new church was the funeral of Sister Eliza Clingman, December 4, 1911.

In January, 1912, the pastor, Dr. G. R. Hall obtained subscriptions for the \$2,000 indebtedness on the building at the close of the Sunday morning services and on February 18, 1912, the church was dedicated. Dr. Smith of Salina Wesleyan, delivered the sermon and all the pastors of the city assisted in the union services throughout the day.

Under the leadership of Dr. G. R. Hall, the present pastor, the work of the church is being strengthened in every department and has an active membership of one hundred and sixty-two members. Of this number, one, William Belk, was a member when the church was organized and four, Joseph Jackson and wife and

J. W. Higgins and wife, were members when the first church burned.

During all these years the Ladies' Aid Society has been a powerful help, having bought the first parsonage and helped pay for the present parsonage which was built in 1907 while Rev. J. A. Bull was pastor. With the lots, it is valued at \$4,000. They have also subscribed over \$400 toward furnishing the new church and for many years have paid \$100 annually on the minister's salary as well as meeting minor financial claims. The present membership is 65 active and 5 honorary.

J. W. Tucker is superintendent of the Sunday school which is in a prosperous growing condition with a membership of 244. Several of the classes are organized and have pledged large subscriptions to the building fund.

The following ministers have served this charge since it was organized in 1872: G. A. Blackstock, H. G. Breed, E. R. Brown, C. L. Shackelford, A. B. Conwell, J. C. Walker, G. W. Winterburn, Joseph Baker (with Episcopal church), S. A. Greene, J. C. Dana, W. C. Littell, C. E. Trueblood, W. A. McWright, J. A. Monroe, C. W. Wynant, A. J. Good, E. V. Allen, G. L. Rarick, J. A. Bull, C. W. Talmadge, G. R. Hall.

The statistical report for 1917 gives the following: Church, \$8,000; parsonage, \$2,000; expenses, \$324; full members, 160; preparatory, 7; support pastor, \$1,400; district superintendent, \$96; bishop, \$22; conference claims, \$60; benevolences, foreign mission, \$101; home missions, \$79; total benevolences, \$631; Sunday school officers and teachers, 27; enrollment, 227; average 125; expenses, \$122; Epworth League, Sr., 32; Women's Foreign Mission Society, \$30.

Downs.

The first service in the vicinity of Downs was held on April 21, 1872 in the home of E. Courter on his claim in Ross township. Rev. George Blackstock, pastor at Cawker City, was the preacher.

A class of five persons was organized who were E. Courter and wife, F. D. Young and wife, and Mrs. Laurinda Cox. Later the services were taken to the home of F. D. Young and continued there till the summer of 1873, when it was moved to the home of Mr. Bennett, Mrs. Courter's father. In the following winter the place of meeting was again changed to a bank school house on the farm of A. M. Blunt and continued to be held there till the spring of 1876. In 1873 a revival service was held which resulted in much good. G. A. Blackstock pastor.

H. G. Breed served the charge from 1874 to 1877 and E. R. Brown from 1877 to 1880. In 1876 the Oakdale schoolhouse was built and services were changed to it and continued there till 1880, when they were taken to Downs.

In 1880, A. T. Riley a transfer from Illinois, became the pastor at Downs. In 1876 a school house was built in district No. 2, known as Oakdale. The services were moved there and were continued at that place till 1880, when the members of Oakdale, 25 in number, transferred their membership to Downs. The services were held in the Congregational church for two and a half years. Those who removed their membership to Downs from the school house were Henry and Celia Asper, Thomas and Mary Bartholomew, Emmons and Sarah Courter, John and Laurinda Cox, Lucy Christianson, W. W. and Susan Diamond, Joseph and Mary Delay, H. Elsie, Lucy Getty, Sarah Greenman, William and Sarah Garner, Hannah Garner, W. A. and Laura Hopper, Maria

Getty, Franklin and Ellen Hull, Alice Hull, Lydia Merryfield, Sarah Pitt, Isaac and Nancy Williams, F. D. and Alice Young, George Elizabeth and Margaret Oldson.

F. D. Young was the class leader. The Sunday school was organized in the home of E. Courter, May 6, 1872; E. Courter, superintendent, and Sidney Pitt, chorister; and was continued there in summer time till the school house was built. A parsonage home was built for the pastor in 1882 on the corner of F. D. Young's farm at a cost of \$300. The church was built in 1882, during Riley's pastorate. Its dimensions were 28x46 and cost \$1400. The second parsonage was the home, afterwards owned and occupied by George McConnell, just east of the old church; and was built during the pastorate of J. C. Walker. It was exchanged for the present parsonage property during the pastorate of W. L. Cannon.

At the session of Conference held at Salina in 1888, R. A. Hoffman was appointed to Downs. He reports that in the fall of that year a revival was held, with the assistance of a band of the Salvation Army, in charge of Lieutenant Colonel White, in which 90 persons were converted or reclaimed. Sixty-two united with our church. On a Sunday afternoon soon after the meeting closed, the pastor baptized 24 persons. During the winter a semi-weekly prayer meeting was maintained, with an attendance of from 65 to 90.

In December 1889 a revival was held by a pastor G. H. Woodward, assisted by Rev. Aura Smith of Illinois in which 40 persons were converted. January 1890, \$100 was raised for benevolences. I. McDowell succeeded Woodward, who was followed by E. H. Fleisher. He addressed letters to the business men of the community asking why business men do not attend church; and made the replies received the basis of his sermons for the next three Sunday nights. It was

made plain that most of the reasons assigned were the merest excuses. A. D. Beckhardt was pastor from March to September '94 and E. L. Hutchins succeeded him, and served till '97. During his pastorate revivals were held in which a number of persons were converted.

The church was enlarged by the addition of the East and West wings and the vestibule, the last year of the pastorate of E. L. Hutchins, at a cost of \$1700. It was rededicated March 16, 1897 by Dr. now Bishop W. A. Quayle. Four hundred and forty-five dollars were needed to clear the church. It was pledged. February 5, 1896 E. L. Hutchins reported in the Central, the results of a revival recently held, 60 conversions and 47 accessions to the church. July 7, 1897, W. L. Cannon reported that the church had been painted, and money pledged for inside work, and adds, "When finished it will be one of the neatest churches in the western part of Kansas. December 1st of that year he reported church painted inside, and new pews put in. March 26, 1902 he reported 15 converted during the year, 10 joined on probation and 15 by letter. A debt on the parsonage of \$336 was paid. This was the fifth and last year of Cannon's pastorate. He was followed by W. H. Sweet. The next winter three churches, the Christian, Congregational and Methodist, united for a revival to be held in the opera house, by Rev. John E. Brown, evangelist. It began January 4, and continued 23 days. More than 200 professed conversion, and 78 joined the Methodist Church. Another revival worthy of note was held during the pastorate of Sweet, conducted in the church by evangelist L. P. Law. Thirty-two persons united with the church on probation and eleven came into full membership later. A revival of considerable proportions was reported by J. L. King in November and December 1909. C. B. Allen was with the pastor 16 days; but the revival had begun be-

fore Allen came and continued after he left. Many bowed at the altar, some for pardon, some for restoration and some for full salvation.

PERSONAL HISTORY.

E. Courter and wife moved to Kansas from Iowa. They lived in the old blockhouse at Waconda during the winter of 1871-2, and moved to their homestead, March 20, 1872. The winter had been very severe. They saw hundreds of cattle perish around them. E. Courter was born, in Patterson, N. J. but was brought up near Sunbury, O. where he enlisted in the 96 O. V. I. and served till he was discharged on account of sickness.

In the fall of 1908 he and his wife made a trip to Sunbury to attend the reunion of his regiment. While there he died very suddenly. The remains were brought to Downs for interment. He was a strong supporter of the church. His death was the first to occur of the original class of 1872. Sarah Courter was born in Clark county, Ohio. When seven years old, her parents moved to Winfield, Ohio where she was married in June 1866. Nine children were born to them, F. E. Courter of the N. W. Kansas Conference, and Mrs. Minnie Summers, a former deaconess were two of them. Mrs. Wm. Hopper was born and raised in N. Y. She and her family came to Kansas from Colorado, in 1872, where they were a part of the Greely Colony. F. D. Young was born in N. Y. and brought up in Ohio where he enlisted in 1861, in the 125 regiment O. V. I. In 1864 he was discharged on account of wounds. He came to Kansas in 1871. The next year he returned to New York and married. They came to Kansas and settled permanently in Ross Township in 1872. One child was born to them, Mrs. Hattie Foot who for years was the dependable and efficient organist in the Downs M. E. Church.

For a number of years the Methodists of Downs had talked and dreamed of a new church but it did not take definite form till October 1914, during the pastorate of L. A. McKeever. In the fall of that year definite plans were laid which being wrought out gave them a very excellent church. The building is 64x82. The exterior is of light grey brick, with Bedford stone trimmings and columns. Main room is oak. The art glass windows are especially fine in design and coloring. The two large windows show the Resurrection scene of the Women at the Sepulcher and the Good Shepherd.

The ordinary seating capacity of the audience room is 375 including balcony and choir. This can be increased to 650 by opening the main Sunday School rooms and balcony. There are twelve class rooms besides the primary and beginners' rooms.

The church was dedicated Sunday March 19, 1916 by John F. Harmon, president of the Kansas Wesleyan University, Salina, Kansas. It is located on a corner lot on Main Street, not far from the center of the town. The church with its site and furnishings cost \$22,000. The sum needed to meet the obligation was \$6555. To meet this the Sunday School and Ladies' Aid each pledged \$1000. Dr. Harmon proved himself a money getter, for in a little more than half an hour, the pledges given amounted to \$7000.

Services were held in the afternoon, in charge of J. W. Snapp, district superintendent; at which addresses were delivered by the pastor, L. A. McKeever, and by former pastors J. C. Walker and W. L. Cannon. Interesting reminiscences were related, as to the struggles made years ago to gain a foot hold for the church. When Walker was pastor the church was improved, he doing the carpenter work. At the night service Dr. Harmon preached another great sermon.

Taken all in all it was unquestionably the greatest day, that Downs Methodists had ever experienced.

March 21, 1917 the pastor, L. A. McKeever, wrote, "We are closing a very good year. We had a banquet in the basement of the new church last Monday night, the first anniversary of the dedication. In the early summer the church began to grow in all departments. The League had declined in interest till the attendance was only 15 to 20, in the spring. In the fall the average was 70; and they organized a Gospel Team which has done splendid work. The average in the S. S. for five years was from 148 to 155. In 1915-16 it was 176. It increased so that for the past six months it was over 300, and for the last quarter was 320. We were in a four months efficiency S. S. contest with Stockton and Alton, governed by fixed rules. Downs won, on all points, by a comfortable majority.

The enrollment has increased from 340 to 520; and the average attendance is a little more than 82 per cent. of the enrolled scholars. We began the year with a debt of \$7100. During the 8 months preceding dedication we paid on the new building \$1450, and during the year \$4100 on the debt, and \$600 for other improvements. In November we had Rose Potter Crist with us for three weeks. It was a good spiritual meeting, which left "a good taste." There were 60 conversions and 40 accessions to our church, and a number to other churches.

The Baptist Church began a meeting in January. Frank Schusler was the evangelist. The Methodists were active in the meeting, and soon the crowds outgrew their church, and they accepted an invitation to come to the Methodist Church. The meetings lasted nearly six weeks. Two hundred and eighty were converted and reclaimed. Eighty-one joined our church, 70 the Baptist, and several united with other churches.

This meeting also left a hearty good fellowship among the churches and Christians. One good result of the Crist meeting was the organization of two country prayer meetings, which have an attendance of 25 to 50. Our mid-week meeting is attended by 70 to 100.

The Conference Minutes for 1917 report: Church, \$24,000; parsonage, \$2000; full members, 380; Prep., 8; expense, \$895; salaries, pastor, \$1400; D. S., \$96; bishops, \$24; C. C., \$50; Benev. F. Ms., \$125; H. Ms., \$102; Gd. total, \$1404; S. S. O's. & T's., 36; Enrl., 520; Av., 230; Exp., \$287; Ep. L. Sr., 65; Jr., 65; W. F. M. S., \$143; W. H. M. S., \$194.

Delphos.

The early history of the Methodist Episcopal Church of Delphos is not unlike that of the typical frontier church. The first religious service we can get any account of was a Sabbath School held in the Yockey school house northwest of town, on what is now H. P. Dean's farm. This was in 1870, when Delphos consisted of Geo. W. Strickler's 12x24 store, a harness shop, blacksmith shop and three small residences, and when the nearest railroad was the Union Pacific at Salina, forty miles away.

A Methodist preacher, Rev. Mr. Adams, was the first to hold regular services in the community. He and a Baptist brother, Rev. Mr. Balcom, who came now and then from Cawker City preached in the log school house or the "soddy" or the cabin of some settler. Rev. Adams was a typical circuit-rider, going on horse back with saddle-bags behind him, up and down the sparsely settled Solomon Valley seeking the strategic points where he might lay the foundations of the kingdom of his Master. He came west for his health. He told the people that they ought to have some place for the burial of their dead, and some say he started

the movement to secure the present cemetery site. He died and was buried two miles east of town but some years later his remains were removed to this cemetery.

In 1871 preaching services were held in a vacant store-room at the northwest corner of the public square. After the death of Mr. Adams the work was carried forward by Rev. J. N. Bartells who was succeeded by Rev. L. D. Winder. We have no authentic record and have been unable to learn just how long these men served the church. Rev. Winder was a very frail man and died soon after leaving this community.

In 1873 Rev. James Phillips took up the work and traveled a circuit composed of Delphos, Glasco, Bethel and Pipe Creek. The one room parsonage was built in 1874, the rear room of the old parsonage which still stands across the street south of the church. The Rev. Phillips did much of the labor in securing this the first parsonage. He aided in cutting the timber, had the logs sawed into lumber and floated it across the river near Glasco and it was then hauled to Delphos by friends and members of the church. Rev. L. A. Tallman followed Rev. Phillips in March 1875 and was pastor for two years.

The first Methodist Church building was erected on the site occupied by the present building in 1879. W. C. Davis, a member of the church, who has a furniture business in Delphos, built both this and the old parsonage. Rev. C. K. Jones was the pastor. He himself worked hard on this building.

Dr. T. J. Reams, who was appointed district superintendent of the Topeka District a few years ago, succeeded Rev. Jones in the spring of 1879. He was not here long until a Kansas cyclone passed through Delphos and twisted the new church building on its foundation. It was soon replaced and during his pastorate of one year the spiritual life of the church was at high tide.

The church records show that Rev. D. D. Campbell came in March 1880 and Rev. B. W. Hollen in March 1882. The Northwest Kansas Conference was organized in the spring of 1883 and B. W. Hollen was reappointed to Delphos charge. Since that time the following pastors have served the church: W. L. Cannon, 1884-87; Job Ingram, 1887-89; W. L. Cannon, 1889-91; H. M. Mayo, 1891-92; W. R. Allen, 1892-94; Parmenis Smith, 1894-96; E. W. Allen, 1896-99; J. F. Clark, 1899-02; S. L. Semans, 1902-06; C. M. Snyder, 1906-10; J. M. Newton, 1910-13; L. A. McKeever, 1913-14; L. B. Tremain, 1914-16.

The names of Drs. Dearborn, See, Lockwood, Sweet, Stoltz, Stauber and Snapp, the past presiding elders, whose wise counsels and inspiring messages encouraged the people in their Christian efforts, must not be overlooked in a review of the growth of Methodism in Delphos.

In the Central of July 2, 1890 W. L. Cannon reported that Children's Day was observed at both Delphos and Bethel. Collection at Delphos, \$7.66, at Bethel, \$4.50. Rockwood preached, and 7 united with the church by letter and 3 on probation.

The Sunday School at Mt. Pleasant had been reorganized and a District Camp Meeting is to be held at Delphos August 20th.

July 1, 1891 there were six conversions at Bethel. The pastor received a donation of \$25 from Bethel and \$50 from Delphos.

June 6, 1897, E. W. Allen reported an increase in the Sunday School, and the League doing well. New ceiling had been put in the Bethel Church and the church painted and papered at a cost of \$40. It may be well to say that since the organization of the church some of the records have been lost, and those that have been preserved have been so imperfectly kept that we

can give only a fragmentary report of its work and of its official members.

Trustees: B. F. Billingsley, E. Lynch, J. D. Stelter, J. M. Basnett W. G. Perry, Joseph, Courtney, W. C. Davis, Owen Swope, A. D. Geren, A. L. Burr, W. H. Clendinen, Israel Miller, Geo. W. Strickler, Cyrus Courtney, J. E. Ferguson, J. G. Caull, Otis Courtney, B. M. Parks, Clark Myers, M. A. Phillipson and B. S. Chance.

Class leaders: J. M. Basnett, John Stelter, M. O. Deloplaine, Delia Knowles, Willis Jones, Flora Miller, M. L. Burr, Wilson Bigbee, W. R. Inschoe, Kate Davis, Carrie Perry, Dr. W. B. Davis, Chas. Davis, J. E. Ferguson, Cyrus Courtney and John Miller.

SUNDAY SCHOOL.

For a great many years the Sunday School was conducted as a union school. Just when it was organized into a Methodist school cannot be known from the records. On one of the old records we find these names among those who served as superintendents: H. M. Goodell, W. H. Clendinen, Delia Knowles and W. M. Chapen. The present school has an enrollment of nearly three hundred, including the home department and the cradle roll. The average attendance is about one hundred and fifty. There are several organized classes all doing excellent work. Miss Delta Arheart is superintendent of the primary department and Charley Clark is the superintendent of the school.

EPWORTH LEAGUE.

The Epworth League has moved along for quite a number of years with its usual up and down career. At times it has been a real asset to the church and at other times its spiritual life has been at a very low ebb. We have been unable to find when it was organized or who have served as its presidents. At the pres-

ent time there is a membership of about forty. The cabinet is composed of B. S. Chance, Lulu Simmons, Delta Areheart, Lorna Raub, Katherine Myers, Alva Adams, Allen Sargent and Mrs. Fred Geren. Just previous to the presidency of B. S. Chance, Otis Courtney whom everybody loves, was its president.

LADIES' AID SOCIETY.

From a very early day the Ladies' Aid Society has been an important factor in the social and material life of the church. There were times when it would have been almost impossible to have maintained the work of the church had it not been for the untiring zeal of its members. Frequently Mrs. Alice Nichols who a brief spell ago passed on to her heavenly coronation, would loan the society money for six months or more, taking no interest. The money was then used by the society to keep the finances of the church intact. Following is a list of names of those who have served as the presidents of this splendid organization. Perhaps there are other names that ought to appear here, but do not because of our imperfect data.

Mrs. Estell Burr, Catherine Carmon, Anna White, Lottie Perry, Matilda Ferguson, Mary Wright, M. E. Duvall, Lydia Barker, Alice Nichols, Mrs. Clingenpeel, Anna Stanley and Nellie Barker.

FOREIGN AND HOME MISSIONARY SOCIETIES.

From what some have told us we are constrained to believe that the Woman's Foreign Missionary Society had an organization here as early as 1895. But we can get hold of nothing tangeable until the pastorate of Rev. C. M. Snyder, when his faithful wife organized both the Foreign and Home Missionary Societies and until 1915 they met as one but studied the work of both. The work of the two societies became so complicated that it was thought best to drop the foreign and make the home stronger and more aggres-

sive. This was done and at present they have a splendid organization with a large membership. Those who have served as presidents are: Corrie Snyder (wife of Rev. C. M. Snyder) Carrie May Newton, (wife of Rev. J. M. Newton), H. M. Copping, Bertha McKeever (wife of Rev. L. A. McKeever), Mrs. A. B. Morris and again Mrs. H. M. Copping. Splendid work and gratifying results are the record of some of these years, the hardships and uncertainties of the newly settled country brought sacrifices and loss in other years. Until 1905 the Delphos Church was part of a circuit. Since that time it has been a station. The two pastorates of W. L. Cannon give him the longest service here. During his first pastorate in 1896, the old parsonage was enlarged into a comfortable home. This property was sold in 1908 while brother Snyder was pastor, and a modern parsonage was built.

The old church edifice built in 1879 was used till 1905, when Brother S. L. Semans led the people in the then difficult enterprise, of building a substantial structure, which was again enlarged and otherwise improved in 1914 under the pastorate of Brother L. A. McKeever. The old church was a comparatively new building, but the growth of the Sunday School and congregation made pressing the need for more room on the main floor, a good basement and other conveniences. Through the hearty cooperation of all and assisted by a \$1000 by Mrs. Alice Nichols, additions and improvements costing nearly \$4600 were made. The present church edifice should answer the needs of Delphos Methodism for many years.

Statistics for 1917: Church, \$10,000; parsonage, \$4,000; expense, \$230; members, 210; support pastor, \$1440; D. S., \$96; bishops, \$24; C. C's., \$50; Benev., F. Ms., \$125; H. Ms., \$102; total, \$1792; S. S. O's. & T's., 23; Enrl., 259; Av., 130; Exp., \$140; Ep. L. Sr., 33; W. H. M., —; W. H., \$24.

Glasco.

The first Methodist service in Glasco was held under a cottonwood tree, in March 1870. Rev. E. C. Chilson was the preacher. In May of that year a class was organized at Glasco, by Rev. James Jeffrey, a local preacher, who lived at Manhattan. Mr. Abbott, Mrs. Newell, Susannah, Sarah, Nathan and John Bond were charter members of the class.

It is not known how long Jeffrey served the class, or with what pastoral charge it was first connected, but tradition has it that he was succeeded by James Phillips, who, in 1871 was the pastor at Beloit, whether he served Glasco from that distant point is not known, but it is possible he did, for there were local preachers in those days, who did heroic service for the Master.

Phillips is said to have been followed by L. D. Winder, who in 1872 was the pastor on the Salina Circuit, and in 1873 he was at Delphos. It seems most probable that from this date forward, Glasco was a point on the Delphos Circuit. We shall assume that this was the case and give the Delphos pastor as the preacher at Glasco. This will differ from the traditional report, but cold type is more reliable than people's memory.

The following is the order of succession of the Delphos pastors down to 1882, when Glasco was made the head of a charge. 1874 Phillips, Tallman, Jones, Ream, Campbell, King, Semans, Ryan, Rhodes, Walker, Bailiff, Lucas, Sheldon, Edgar, McNair, Kuhn, Flow-ers, Dugger, Laport, Bates, Wolf, Harding, VanLeer, Taylor.

The first church was built in 1884. S. L. Semans was the pastor. The first sermon in it was preached by J. H. Lockwood. It was dedicated by a Dr. Barnes. The first load of rock for the foundation was hauled

by Owen Rogers for Mr. Abbott. Prior to this, services were held in the old stone school house. This church was burned April 11, 1890. A number of other houses were burned at the same time. There was an insurance of \$960, and a subscription was taken at once, to the amount of \$2000 and another church was built. It was a frame building and served the purposes of the society till it was replaced by a modern brick structure 30x50 feet with a wing 26x30. It has a basement, well adapted for athletics, S. S. classes and entertainments. There are several Memorial Windows, one to the memory of Susannah Bond, a charter member, one for Mr. and Mrs. Newell by their son Seth and four daughters; one for the Ladies' Aid, the Epworth and Junior Leagues, and the W. C. T. U. Friends of the church contributed for these windows.

The building committee was J. T. Sheffield, Noah Harper J. H. Cleaver, Gaylord King and Mrs. Effie Young. Rev. M. B. VanLeer was the pastor.

It was dedicated December 27, 1914 by Dr. T. C. Iliff of Denver, assisted by the pastor and J. W. Snapp, district superintendent. The property is valued at \$9000. Three thousand three and twenty-eight dollars were needed on the day of dedication. Two thousand two hundred dollars were pledged at the morning service, \$700 in the afternoon and the balance at night. The building was presented by the trustees and formally dedicated by Dr. Iliff for the worship of Almighty God.

Statistics for 1917 are as follows: Church, \$9000; parsonage, \$4000; current Exp., \$200; full members, 125; Prep., 5; salaries, pastor, \$1200; D. S., \$80; bishops, \$24; C. C's., \$48; Benevolences, F. Ms., \$45; H. Ms., \$40; Gd. total, \$446; S. S. O's. & T's., 22; Enrl, 262; Av. 108; Exp., \$115; W. H. M. S., \$3; Ep. L. Sr., 10; Jr., 15.

Gaylord.

The Gaylord class was organized in the late 70's, but who effected the organization is not known. W. A. Saville was the pastor at Cedarville in 1880. He records that he had four appointments, Cedarville, Martinas, Gaylord and Germantown. On his previous charge he had 17; and he wondered how he would spend his time; but soon found a task that was quite sufficient to occupy him. At Gaylord there was an unfinished church. It was a stone building, the walls of which were up but that was all.

The society was small and the people were poor, but were all willing to work. So they got busy and had it enclosed and ready for the seats before the year closed.

Gaylord was transferred to another circuit. The next year Saville did not complete the church, but he did what no other pastor in the Conference did, left a list of the members of the class. It being so rare I append it. H. Abercorbie, Mary Abercrombie, Charles and Alice Bronk, Catharine Cartmail, J. B. M. and Ella Connelly, L. and Martha Dareing, Jno. and Nellie Hart, Justice and Frank Henderson, T. H. Harriet and C. H. Eden, Henry and Clara Kress, Irma Lawrence, J. W. and Sarah McBride, W. Miller and Amanda McHall, J. M. and Mary Painter, W. B. and M. Stranathan, Peter and Margaret Van Alstein, F. M. and M. Westlake, S. A. Nancy and Parker Wilson, S. F. and Rebecca Wiser.

This record was made in 1880. It would be interesting to know how many of these people are still members of the church at Gaylord or in that vicinity.

The following men served this charge as pastors: 1882, Allen Crumly; '83-4, Jas. Boicourt; '85-6, E. Goodrich; '87, J. F. Ekey; '88-9, J. P. Allen; '90, J. G. H. Armitstead; '91, J. M. Allen; '92, J. G. H. Armit-

stead; '93-4, J. M. Allen; '95, M. J. Mumford; '96-7, J. G. H. Armitstead; '98-1900, R. E. Diamond; '01, J. M. Smith; '02-3, J. H. Laird; '04-6, J. H. Craven; '07 no pastor; '08, Thos. Muxlow; '09-10, C. R. Flowers; '11, W. C. Littell; '13-14, A. W. G. Warren; '15-17, M. E. Smith.

The church, which was built in 1880-81 served the society for a number of years. In the year 1899 one church was reported worth \$300. In 1900 two were reported worth \$2300, \$1575 having been paid that year. No parsonage was reported till 1910. In that year a dwelling valued at \$800 is accredited to the charge. No further improvements in church are noted till 1912, when the two churches were valued at \$3200 and the parsonage at \$1000. In 1915 but one church and one Sunday School are reported and the church is valued at \$1500.

Statistics for 1917 give the following: Church, \$3800; parsonage, \$1200; members, 125; Prep., 86; current Exp., \$200; support pastor, \$900; D. S., \$64; bishop, \$15; C. C's., \$34; F. Ms., \$38; H. Ms., \$31; Gd. total, \$364; S. S. O's. & T's., 20; Enrl, 152; Av., 45; Exp., \$66; Ep. L. Sr., 40; W. F. M. S., \$25; W. H. M. S., \$6.

Glen Elder.

No information is available as to the early organization of the Glen Elder class. The name appears first in the minutes of 1879 in connection with Solomon Rapids in which the record is, Glen Elder and Solomon Rapids. R. A. Hoffman one to be supplied—W. C. Day. The same was repeated in the minutes of '80 and '81. Hoffman was ordained elder by Bishop Wiley at Leavenworth, in March of that year, and Day was his father-in-law. The charge consisted of eight appointments, four in Mitchell, and four in Jewell county. There was neither church nor parsonage on

the circuit, nor a house for rent; so the preachers had to live as best they could till they could collect money and build a parsonage. There was no money for the purchase of fuel so trees were obtained at the river, cut in wagon length, hauled home and there worked into stove wood, and being green had to be dried in the oven. Two hundred members were enrolled at the beginning of the year, and the success of revival efforts was such that 400 were reported at the next Conference.

McCabe chapel was the first church built on the circuit. This was done largely through the efforts of Rev. H. G. Breed who donated the lot, on which it stands, and contributed liberally for the building. The Church Extension Society gave them \$250. Daniel Pruitt, a local preacher, was a very efficient helper in the revival services. He afterward moved to Clarinda, Ia. He has two sons who are now in the ministry. G. L. Rarick and J. F. Johnson are products of these meetings.

A church worth \$1500 and a parsonage valued at \$500 were reported in the minutes of 1880. Twenty dollars for missions and \$28 for other benevolences. The lot on which the church was built was purchased in 1882. The first board of trustees were: A. A. Bradford, John Scott, Mrs. Emma Vallette, John Brice, T. J. Porter, Wm. Flint, C. C. Granger, Mayo Rouse, Mrs. Wilcox. The stewards at that time were John Brice, Mary Rouse, Josiah Price, Irene Detwiler. Class leaders were John Brice, J. S. Paine, E. Dean, John Casey and C. J. Johnson. Mrs. L. H. Vallette was chosen chairman of the board of trustees in 1899 and held the office sixteen years. H. F. Vallette is the only charter member now connected with the society. He is still in business there.

The church was built in 1883 during the pastorate of James Flowers at a cost of \$1400.

The following pastors have served the charge: Hoffman and Day, 1879-82; Flowers, '83; Green, '84; Morton, '85; Elder, '86-7; English, '88-9; Walker, '90; Breed, '91; Bailiff, '92; Lott, '93; Glick, '94-5; Funk, '96-8; Bowen, '99-01; Helmick, '02; Mumford, '03-04; Templin, '05-07; Alexander, '08-10; Westerman, '11-12; Renner, '13; Wade, '14-15; Barber, '16-17.

September 8, 1891 H. G. Breed reported that Children's Day had been observed and a collection taken amounting to \$10. E. H. Bailiff was the next pastor. July 7, 1892 the parsonage had been improved at a cost of \$400. The first Quarterly meeting was June 13, the pastor had been well received and was having large congregations. There were four appointments on the circuit and a S. S. at each place. Children's Day was observed—collection \$4.45. The pastor preached the memorial sermon. He is to deliver a Fourth of July oration at Cawker City.

In 1893 the pastor, E. H. Bailiff reported to the Central, that he had traveled 3009 miles, had made 402 calls, had preached 168 sermons, and received into the church by letter and on probation, 60 persons and baptized 17. The collections were all full with an excess of \$56. Three hundred and eighty dollars had been expended in improvements. The Walnut Creek class had bought the U. B. church for \$650 cash. Brown's Creek Church had bought an organ.

J. C. Helmick was the next pastor. December 17, 1902 he reported a revival at Brown's Creek. Souls were saved and the church strengthened. January 17, 1912 J. A. Westerman reported that on November 11 the members of the W. H. M. S. with their busbands met at the parsonage on Mrs. Westerman's birthday, and enjoyed a big dinner. A revival spirit has prevailed throughout the year. There were 80 conversions and 75 accessions. Brown's Creek gave the pastor a donation of \$35, for the purchase of an overcoat.

For years faithful souls in and around Glen Elder, have longed for a new church.

In 1916, through the inspiration and leadership of the pastor, Samuel Barber, this longing desire took definite shape and a very commendable building enterprise was projected, which resulted in the erection of a neat, commodious church at a cost of \$15,000, which was dedicated by Dr. John F. Harmon September 30, 1917. There is an auditorium 36 feet square with gallery on two sides, the whole affording a seating capacity for 500 people. In addition to the auditorium there are eight class rooms, vestibule, chair room, pastor's study, and a room behind the pulpit that may be utilized for a class room or more platform space. A basement under the entire building, provides furnace and coal rooms, dining room and kitchen, class rooms and a banquet hall. The building is of tile and red brick, trimmed with gray brick. The pews and furniture are mission oak. A subscription was taken before the dedication to complete payment on the building. This was cheerfully given amounting to \$7,000, which was more than was asked. C. R. Wade a former pastor and several neighboring pastors were present and assisted in the services.

The site for the church was donated by Mr. J. I. Vantis, who was also the largest giver for the building. Reports for 1917 is as follows:

Two Churches, \$6000; parsonage, \$2500; F. Ms., 180; Prep., 8; current Exp., \$155; support pastor, \$1225; D. S., \$80; bishop, \$15; C. C., \$20; Benev. F. Ms., \$40; H. Ms., \$37; Gd. total, \$408; 2 S. S. O's. & T's., 30; Enrl., 220; Av., 135; Exp., \$175; Ep. L. Sr., 20; W. H. M. S. \$10.

Gypsum.

The Gypsum charge has an outstanding distinction that no other charge in the Conference can boast. The

class in the circuit was organized by Dr. J. H. Lockwood of precious memory. In the early 70's he took a homestead in the Gypsum valley, about five miles from where Gypsum City now stands. In 1873 he organized a class of thirty members at the Pliny school house. W. Amos was the class leader, and Wm. Jones and Richard Spencer and Otto Tresine were stewards. The latter is still a member of the Gypsum Class.

Lockwood served the charge for a time, when the preaching places were Pliny school house, Hobbs Creek and Summit. No service at either place now.

The name appears in the Conference appointments first in 1877, when H. R. Golden was appointed pastor. Following him were L. A. Tallman '78-80; W. R. Leight, 81-2; I. McDowell, '83-5; J. M. Miller, '86-8; E. B. L. Elder, '89-92; Wm. Nash, '93-5; G. M. Glick, '96-7; B. W. Hollen, '98; J. H. Kuhn, '99-01; G. H. Cheney, '02; C. M. C. Thompson, '03; G. W. Hood, '04-5; J. T. Wilks, '06; J. A. Plantz, '07-9; G. T. Renner, '10-12; E. Bridwell, '13-16; B. D. Brooks, '17.

During the pastorate of McDowell a parsonage was built two miles north of Gypsum. This was moved to town during Elder's pastorate.

The Epworth League was organized in 1889. Mrs. A. D. Elder, president, C. M. Kingman first vice-president; Ella Amos, second vice-president; Ida Sikking, third vice-president; Florence Sikking, fourth; Ida Sikking, secretary; Mabel Lamb, treasurer. There were thirty-five members. The first trustees were James Mortimer, Otto Tresine, Richard Spencer, Wm. Jones, and Mr. Spellman.

In 1896 Roxbury and Hope were detached from Mentor and annexed to Gypsum; and remained so till 1915, when Roxbury was made the head of a charge. During the pastorate of J. T. Wilks a \$4000 church was built. This was made possible by the liberality of Thomas Lawson who contributed more than half the

necessary amount. In 1915 a good parsonage was built at Roxbury, which was also a gift from Brother Lawson, he having made a bequest in his will of \$2,-100 for this purpose. In 1915-16 the old parsonage was moved on to the lot back of the church, and a new parsonage was built. Later the old parsonage was sold and moved away. The new one consists of a double parlor, dining room, kitchen and pantry, bathroom, sewing room, four bed rooms, each having a good closet, hall, sleeping porch and furnace. It cost \$2400.

The Hope Church was built in 1881. It was owned by Harry Tolle. In 1914 it was deeded to the church, and in June of that year, a jubilee service was held, and Rev. N. A. Porter, who was the first pastor to preach in the church was present, and preached. A full day's service was enjoyed. On that day, God laid the call to the work of the ministry on H. C. Marston, who is now the pastor at Jennings. J. H. Bishop, an honored member of the Kansas Conference, and Harry Tolle now in Mississippi, are ministers who were members of the Gypsum Church. Pliny Keys, now the successful, district superintendent of the Cambinni District in Portuguese, East Africa, was also a product of the Gypsum Church, as was also E. E. Tolle, a singing evangelist, of Roxbury. A number of young ladies from this church have taken training as nurses, in Bethany Hospital. Among these are Mrs. R. O. Keys and Mrs. A. B. Gillum, now living in Gypsum, and Miss Grace Snoddy, an active nurse in Bethany, and for a time, the night superintendent. Lucretia Keys is now pastor of the U. B. Church at Solomon.

Gypsum does not seem ever to have been stirred with revival fire as some communities have been; still there have been revivals.

E. B. L. Elder reported 33 accessions on probation; twenty-five of whom came into full membership. July

6, 1904, G. W. Hood reported that 16 had joined since Conference, and 12 had come into the League. January 31, 1906 Hood reported that on Thanksgiving Day, the pastor and his family received a donation of \$25; and on December 29th there was an other surprise, at which they received \$25, and a morris chair.

The trustees at present are C. G. Bennett, J. A. Pease, D. W. Bishop, C. H. Gaumer, and J. H. Mason. The stewards are C. H. Gaumer, Martha Keyes, Mrs. J. Pease and J. H. Mason. Superintendent, A. F. Ochse; League president, Edna Reynolds; president of the W. F. M. S., Martha Keyes; president W. H. M. S., Mrs. J. S. Goodwin.

Minutes of 1917 give the following: Church, \$3,500; parsonage, \$2500; Exp., \$225; full members, 183; Prep., 2; pastor, \$1416; D. S., \$96; bishop, \$24; C. C's. \$48; F. Ms., \$81; H. M. S., \$57; Gd. total, \$745; S. S. O's. & T's., 32; Enrl., 289; Av., 111; Exp., \$124; Ep. L. Sr., 40; W. F. M. S., \$22; W. H. M. S., \$45.

Lamar.

Methodism at Lamar and vicinity is much indebted to Dr. B. D. Hutchinson, a pioneer physician, and local preacher, who settled at Lamar in an early day. In 1883 A. N. See, presiding elder of the Salina district, appointed Dr. Hutchinson to look after the interests of the church throughout the neighborhood. He was a man of no mean ability. In early life, he was intimately acquainted with R. S. Foster, who later became a distinguished bishop of the church. Being thus early associated with one who became so distinguished it was to be expected that he would be thoroughly grounded in Methodism. He did not disappoint this expectation, and as he had opportunity, sought to plant his chosen church on the frontier. He preached at North Lamar (District 41) and at the Grover school house. In 1886 a class was organized

at North Lamar consisting of Levi Christ and wife, Mr. More and wife, Jacob Kirby and wife, Sylvia and Hattie Christ, Mr. Halenbach, Mrs. Sickenger, Caroline and Mamie Sickenger.

At the Conference of 1887 J. H. Kuhn was appointed to the Lamar charge, which consisted of the following appointments: Lamar, North Lamar, Slough Hole, Lone Star, Fairview and Vine Creek. A class had previously been organized at North Lamar. The new pastor organized classes at each of the other points and Jacob Kirby was licensed to exhort. Kuhn served the charge two years. Following him were H. Dalton, H. R. Golden and Parmenas Smith, each serving one year.

In 1891 the building of a church was agitated, chiefly by Kirby, Austin, Hutchinson, Baggerly and Christ. November 27, 1891, a charter was filed in the office of the secretary of state, havng the names of Enos Wines, Wm. Williams, B. Bowman, R. P. Blain, and W. A. Austin, trustees. A building committee consisting of Kirby, Williams and Austin was appointed, and the new church was begun. M. O. Moyer was appointed to the charge, but being a young man, and desiring to make his home at Salian to attend school, the quarterly conference declined to receive him. In June Rev. H. H. Sheldon, a young man from Indiana was secured for the charge and the church was pushed to completion. It cost \$1500 and was dedicated free of debt, August 21, 1892 by Rev. J. H. Lockwood. The Lamar and North Lamar classes were consolidated, and the services were held at the church.

The society now felt the need of a house for the preacher, and at once began an agitation for the building of a parsonage. It resulted in the erection of a house that cost \$600 free of debt. J. W. Edgar was pastor in 1894 and was followed by E. A. Smith in 1895. The circuit was changed several times after its

organization. In 1895 it consisted of Lamar, Heber and Woodsdale. During Smith's first year a gracious revival was held. Sixty conversions were reported. At the Quarterly Conference at Woodsdale January 13, 1896 B. F. Brummert was licensed to exhort. R. B. Beaty came to Lamar in the spring of 1897 and served one year. The Central of July 7th of that year said: Congregations are large as the church will accommodate. The S. S. is flourishing. The missionary collection was \$40. Ten per cent. in advance of last year.

G. B. Warren followed Beaty. He served the charge a year and nine months and transferred to the N. Nebraska Conference. Rev. Cooper of the Wesleyan Church filled out the year. L. A. Duggar entered upon a three year pastorate in the spring of 1900. The Central of December 25, 1901 reported a revival on the Lamar charge, conducted by the pastor, assisted by J. A. Williams. Twenty-five were converted and nearly as many had sought Full Salvation.

In 1903 D. R. Laport became pastor, and served two years. Wells now became a point on the circuit. F. N. Stelson followed Laport, and remained three years. The appointments were Lamar, Heber and Bethel. In 1908 Lamar was left to be supplied which was done by C. H. Gramby. Wells was again attached to the circuit in place of Bethel. In 1909 L. C. Cobb, entered on a three years' pastorate. G. C. Casselman was appointed in 1912 and served one year. Following him, Lamar was again served by a supply, W. L. Allen, who served it two years. The Central of March 1914 reported that a tent had been used for evangelistic services on the Lamar Circuit, for six weeks, in different communities. A new point had been added to the circuit. Wm. Nickels was sent to this charge in 1916.

1917 statistics: 2 churches, \$4000; parsonage, \$1,000; Exp., \$67; full members, 53; Prep., 2; salaries, pastor, \$700; D. S., \$53; bishops, \$9; C. C's., \$20; Benev. F. Ms., \$10; H. Ms., \$9; total Benev., \$225; 2 S. S. O's. & T's., 20; total Enrl., 167; Av., 93; Exp., \$65.

Bethel.

This society was for some years a part of the Lamar charge. It is one of the oldest church organizations in this part of the state, the church being built in 1880. The trustees at present are C. F. Willars, W. E. Keil, Loyal Everly, Golden Everly, G. R. King. Stewards: Mrs. G. R. King, Mrs. C. F. Willars, (Dist. St.) Mrs. E. E. King. Superintendent W. F. Keil.

There was no organization except the church and Sunday School. A few years ago Bethel was disconnected from Lamar since which time it has been served by a student from the Kansas Wesleyan; until the Conference of 1916, when for some reason, not explained, it was left without a pastor, so the Sunday School is all that remained at Bethel. It may be said, however, to the credit of the community, that an Evergreen Sunday School is maintained which is the largest country school in the vicinity, the enrollment being 210. The students who served Bethel while it remained a separate charge were 1912-14 J. G. Roberts; in 1915 it was left to be supplied, but it appears that no supply was found, as there was no report presented at the next session of Conference.

There were 27 members, a Sunday School with 35 scholars and they paid the pastor \$190, and contributed \$21 for missions and for other benevolences \$32, a grand total of \$73. Each pays for upkeep, together with contributions for benevolences and salaries, but not having been favored with any report he must con-

tent himself with what he can gather from the Conference ministers.

The following men served Blue Hill as pastors: 1891, W. C. Archer; '92, L. F. Golden; '93-4, J. W. McPeck; '95-6, M. O. Moyer; '97-8, M. L. Kerr; '99, L. A. McKeever; 1900-02, A. D. Wright; '03, S. B. Wardrip; '04-5, J. H. Laird; '06, W. H. Holland; '07, O. A. Darnell; '08, E. H. Tetwiler; '09-10, Wm. Michels; '11, J. N. See; '12-13, L. C. Cobb; '14-15, O. E. Schaal; '16, Chase J. Kina; '17, F. L. Courter.

The statistics for 1917 give the following: Property 4 churches, \$11,000; parsonage, \$1300; members, 103; preparatory 5; expenses, \$100; support pastor, \$825; D. S., \$56; bishops, \$6; C. C's., \$28; Benev. F. Ms., \$55; H. Ms., \$55; Gd. total, \$407; 4 S. S's. O's. & T's., 28; Enrl., 270; Av., 120; Exp., \$107; Ep. L. Sr., 30.

A vigorous effort is being made to provide a salary that will support a good man. They greatly desire a pastor who will live among them and devote himself to the building up of the church and League and Sunday School.

Lindsborg.

The historical data of the Lindsborg M. E. Church is as follows: Rev. George H. Mathis preached for three months in the public school house in 1879. The said school house was later a part of the Art building of Bethany College.

In the year 1880 Rev. Guy Hamilton organized the society and preached till the ensuing annual conference.

In 1881 J. M. Archer was appointed pastor. The services were moved to the Swedish M. E. Church in the autumn of this year, and remained there until the present church was built. Rev. Archer served until 1884.

In 1884-5, B. F. Wonder was the pastor. The year 1885-6 N. A. Porter served the charge. In 1886-7, Rev. W. I. Miller was appointed as pastor. The church was built and dedicated under his pastorate.

The following is a list of the other pastors: Rev. J. P. Allen, A. N. See, Henry Dalton, A. N. Hazlette, W. A. Saville, J. M. Archer, A. N. Smith, Artemus Ward, J. W. Bates, M. A. Good, G. W. Hood, Phillip Evans, J. C. Dana, R. E. Dunham, Geo. Renner, M. D. Ross, G. A. Gibson, E. O. Schall and John P. White the present pastor.

The first trustees were N. H. Amos, Thomas Fisher, A. Amos, M. J. Williams, Mary Amos and Carrie Dudley.

Rev. Smith reports in the Historical Records a glorious revival in the winter of January 1900. During the summer of 1901 the church was extensively repaired and all debts cancelled.

In 1903 a parsonage was built and other improvements made. These lines were taken from the annual report of the M. E. Church furnished by J. W. Bates in 1903.

In 1905 the first Ladies' Aid Society was organized, which has proved a valuable asset to the church.

In 1908 the membership was greatly increased and improvement made in the church building.

In 1911 the church was remodeled and furnished with all modern conveniences. This was during the pastorate of Geo. Renner.

The history of the church of Lindsborg has been one of struggle. For many years the only church in a small town of many churches where the English language was used, having a very small membership, the burden has rested on a few. In later years the increase in interest and membership has been gradual, the growth gratifying, until we now have a beautiful little church with convenient Sunday school rooms.

Much of the success of the church is due to a good live Sunday school under the able superintendency of Miss Anna Carlson, a woman thoroughly consecrated to this great work.

Rev. Renner was succeeded by Rev. Ross, who was the pastor for about eighteen months when he was called to India as a missionary. In July, 1912 and for some months the pulpit was filled by Prof. Fisher of the Salina Wesleyan until G. A. Gibson was sent to fill the vacancy. He was our beloved pastor for about six months. He had just been returned by the Conference for a second year, when he was taken suddenly sick and was called to a better home after only a few days of severe illness. Prof. Fisher again filled the pulpit for a short time until the arrival of O. E. Schall in June of the same year. When Schall was sent to another charge in the spring of 1914, W. C. Hensley filled our pulpit until the arrival of Rev. J. P. White, who came from Chicago in September, 1914. White has proved a strong man not only in the church but in the community as well. Through his endeavors many young men and women have been attending church regularly, a large young peoples' class organized, a number of whom have joined the church.

Our membership has increased from 57 to 73 during his 18 months stay here. The present officers of the church are: Trustees, R. B. Hendron, F. Hauschildt, J. T. S. Reid, J. W. Bishop, G. A. Robinson, Ed. O. Johnson and C. A. Nelson.

President Epworth League, Joe Levin; membership, 85.

President Ladies' Aid Society, Mrs. Phil Zimmerman.

Sunday school superintendent, Ralph Anderson.

Statistics of 1917: Church, \$4,000; parsonage, \$800; expense, \$200; full members, 73; preparatory, —; salaries, pastor, \$920; district superintendent,

\$64; bishop, \$18; conference claimants, \$36; benevolences, foreign missions, \$20; home missions, \$15; total, \$257; Sunday school officers and teachers, 16; enrollment 155; average, 100; expenses, \$65; Epworth League, Sr., 24; Women's Foreign Mission Society, 8.

Mentor.

This vicinity was originally known as Pleasant Ridge and retained that name till the railroad was built, when the superintendent of the road refused to adopt that name for the station. The church officials then chose the name Mentor after the name of Garfield's farm, he then being prominently before the public. It is said that H. R. Golden, of blessed memory, was the first to hold religious services in this neighborhood; though E. C. Chilson was the first by conference appointment. James Phillips followed him. The next pastor was J. N. Bartels, who was transferred from the Central Illinois Conference and stationed at Salina. He says of his charge: "Salina was a station with one additional appointment at the Joel Maltby school house, seven miles south of Salina, where there was a small society." The next year this work was called the Salina circuit, and Bartles continued to be the pastor.

J. H. Lockwood had taken a homestead between Mentor and Gypsum, and was invited to hold a revival at Mentor. This he did with such success that before the meeting closed, a desire for a church building had grown so strong that the revivalist and brother Maltby were able not only to inaugurate it but to carry it forward to completion. W. A. Maxwell, Joel Maltby, August Bondi and James Bacon were trustees.

The parsonage was built during the pastorate of M. Woolpert '78-9. Since that time little had been done for the improvement of church property until recent years. At present the charge consists of three societies Mentor, Assaria and Bridgeport. These are

stations on the McPherson branch of the Union Pacific railroad running south from Salina. Mentor is five miles from Salina, Assaria four miles farther south and Bridgeport four miles still farther south. All lie in the fertile valley of the Smoky Hill, than which there is not a more fertile or better cultivated section in the state. So that from material considerations, it would be difficult to find a country charge more favorably situated. Notwithstanding this, neither society had any real prosperity for years. At all of the points on the charge they were content to move on quietly, satisfied if they maintained a church service and a Sunday school of fair respectability.

In the spring of 1915, C. J. Semans was appointed to the Mentor charge. By his genial personality he succeeded in winning the confidence and respect of the people, then by wise and tactful management tied them to him for the purpose of building up the Master's Kingdom. His success at Mentor was achieved largely by working on the community plan. When he saw that the people were not especially interested in the Methodist church he determined to show them that the Methodist preacher was interested in them whether they were Methodists or not. The church services began to be more generally attended. It was soon observed that if all the people in the community were going to attend church they must have a larger building. With the idea of a church came the thought and desire of a better and more modern one. When a desire has been kindled in the minds of people for a thing they evidently need and have the ability to procure, it is easy to incite them to action. So almost to his own surprise, this popular young pastor found himself in the lead of an enterprise which fair minded people could not but approve. The board of trustees were C. D. Miller, W. O. Tinkler, John Muir, L. O. Baber and W. F. Green. Being men of generous impulses, it was

a comparatively easy task to induce them to erect a building the cost of which was \$6,500. It was dedicated May 13, 1917, by Dr. C. C. Hall, superintendent of East St. Louis district, Illinois Conference, assisted by M. M. Stolz, G. R. Hall, superintendent of the Salina district and by Prof. F. L. Farley, professor in Greek, Kansas Wesleyan University. The building fund had been provided so that no collection was needed.

A service was held at 3 P. M. at which Rev. A. L. Semans, pastor of the University church, preached and the service closed with prayer by Professor Farley. A rally service at 8 P. M. was presided over by Dr. C. G. Hall and Rev. G. R. Hall delivered an address. Elton R. Shaw, dean of School of Oratory in Kansas Wesleyan University offered prayer.

Up to this time there had not been a Methodist church at Assaria, though they had long felt the need of one. The church building project which had been undertaken at Mentor was progressing so favorably, that the Assaria people caught inspiration and entered upon a like undertaking and pushed it with such zeal that it was ready for dedication June 6. This property is valued at \$5,500. The dedication took place on the date named, Dr. J. F. Harmon, president of the Kansas Wesleyan University, preaching the sermon and taking pledges for money needed to meet the obligations. Eight hundred were needed, but pledges were obtained for a thousand in a short time. At Bridgeport there was formerly a Presbyterian society which built a church that was used alternately by them and the Methodists for a number of years. Their church dwindled and finally disintegrated and they sold the church building to the Methodists, who still occupy it. They are contemplating raising it and putting in a basement story and otherwise changing and improving it. When this shall be done, all of the churches on this charge will be well equipped and with such pas-

toral oversight as they have had the past three years, will give a good account of themselves. Semans has not only shown himself a master in church building but faithful and efficient in building up the church. June 25, he wrote, "I have received 27 into the church at Mentor and 30 at Assaria since Conference."

All the societies are well organized as the report for the several congregations shows for efficient work. At Mentor the trustees have been named. The stewards are same as trustees. No class leader. Having said so many complimentary things of this pastor, the writer may be indulged in this criticism: the failure to appoint and effectively employ a class leader is a mistake which no young Methodist pastor, who aspires to be the most efficient worker possible, should excuse in himself. Sunday school superintendent, Mrs. W. F. Fulton; league president, H. Stephenson; Ladies' Aid, president, Mrs. A. V. Kline; number enrolled in Sunday school, 75; number in league, 20.

At Assaria the trustees are A. F. Weeks, J. C. Short, C. A. Wadsworth, B. Sickler, C. C. Moore, John Fulton and Nannie Reed. Sunday school superintendent, J. C. Short; class leader, Mrs. D. C. Wadsworth; league president, Charlotte Sickler; aid president, Mrs. George Chelis; stewards, Kate I. Wadsworth, C. C. Moore, Nannie Reed, John Fulton, C. A. Wadsworth, J. C. Short. Number in Sunday school, 70; in league, 25.

At Bridgeport, trustees: H. T. Perrill, Arthur Lingren, C. E. Mooney, A. T. Wilson, H. C. Douglas; class leader, H. T. Perril; president Ladies' Aid, Mrs. C. A. Peterson; president Women's Foreign Mission Society, Miss Elsie Perrill; enrolled in Sunday school, 90.

Recent improvements: Church at Bridgeport wired for lights and a piano purchased and a platform put at church door, a back porch built at the parsonage, a

cement walk built around the house and two rooms painted and papered.

Report of the charge for the year 1917: Three churches, value \$13,500; parsonage, \$900; full membership, 80; preparatory, 4; current expense, \$200; salaries, pastor, Menton, \$400; Assaria, \$150; Bridgeport, \$300; district superintendent, \$64; bishops, \$15; conference claimants, \$32; foreign missions, \$70; home missions, \$48; grand total, \$894; three Sunday schools, officers and teachers, 36; enrollment, 276; average, 155; expense, \$150. The charge has been served by the following: Name of charge, Mentor circuit (first called Salina circuit.) Date of organization, 1866. Pastors who have served charge: E. C. Chilson, 1866-8; J. Phillips, '68-70; J. N. Bartells, '70-72; J. Conner, '71; L. D. Winder, '72-3; H. R. Golden, '72-3; J. H. Lockwood, '73-6; Rev. Jackson, '73-4; E. F. Hill, '76-8; M. Woolpert, '78-9; C. K. Jones, '79-80 (resigned June 27, 1880); Thomas G. Condell, '80-1; J. Trewartha, '81; S. A. Greene, '82-4; O. N. Maxon, '84-6; J. C. Dana, '86-7; H. M. Mayo, '87; D. McGurk, Jr., '88-9; S. B. Lucas, '89-90; George P. Miller, '90-2; J. O. Osman, '92-3 (resigned); Wiley T. Selby, '93-5; George B. Warren, '95-6; J. B. Lewis, '96-8; R. B. Beaty, '98; J. M. Allen, '99-01; M. L. Kerr, '01-02; John F. Ekey, '02; C. W. Stevens, '04-Sept., '04; J. W. Bates, Nov. 7, '04-5; J. A. Arnett, '05-Dec., 1906; M. D. Ross, Dec., '06-'07; F. P. Raby, '07-08; William Mikels, Nov., '08-9; O. M. Mitchell, March, '09-Oct. 1, 1909; J. E. M. Chambers, '09-12; F. L. Provan, '12; W. H. Sweet, '13; James Kerr, '14; Cecil J. Semans, '15-18.

Minneapolis.

The Minneapolis class is supposed to have been organized by B. W. Hollen, about the year 1865, though there is no authentic record for some time after that date. It was at first connected with the Salina circuit.

A Sunday school was organized at Lindsey three miles from the present site of Minneapolis on the above date and was known as the Fort Solomon Sunday school. S. B. Chapman was superintendent and I. E. Carson was the assistant. The names of only ten of the charter members of the society have been preserved. These were five men and their wives, viz: S. B. and Lovina Chapman, I. E. and Jane Carson, Seymour and Margaret Ayers, Jesse and Amanda Richards, Martin and Jane Jones. Mrs. Chapman is still a member of the class. June 20, 1917 she was 82 years old.

Minneapolis appears as the head of a charge first in 1872, when J. N. Bartels was appointed to the circuit. Brother Bartels is living at Boon, Colorado and a remarkable coincidence is that he is of exactly the same age as sister Chapman, born June 20, 1835. This editor received a letter from him soon after brother Tremain's letter appeared in the Central a year ago. If others of the veterans had done the same thing they might have added quite a little to the interest of these pages.

Something of the condition of the country at that time may be judged from the appointments included in Bartel's circuit. The following are some of them: Lincoln Center, Vesper, Holland Creek, Gypsum, Galve, Canton, Bennington, Delphos, Glasco, Merideth, Minneapolis. He says that toward the close of the year, his health broke and he was confined to his room the remainder of the year. Is it any wonder?

It is not clear from the minutes of 1873, who served Minneapolis charge. The appointments read: Minneapolis, supplied by H. R. Golden; Delphos L. D. Winder; but in presiding elder Lawrence's report at the close of the year, he said the Salina circuit was served by brothers Golden and Winder. So it would seem that the elder had exercised his prerogative and arranged the work to suit himself. So the conference

minutes are not an absolute guide as to who served a charge, but these are the only guide this editor has, and on the whole the record found in the minutes is more likely to be correct than tradition, so the list given here will be taken from the Conference Minutes.

It is as follows: '74, O. N. Maxon, H. R. Golden; '75, J. Forest; '76, J. Curtis; '77, S. A. Green; '78, H. Mayes; '79-80, W. Whitney; '81-2, F. D. Baker; 84-6, C. W. Caseley; '86-7, A. B. Conwell; '88, D. D. Campbell; '89, B. T. Stauber; '90-91, W. H. Sweet; '92-3, T. J. H. Taggart; '94-6, E. H. Fleisher; '97-1900, J. L. King; '10, I. McDowell; '02-3, H. G. Amherst; '04-6, L. O. Housel; '07-8, W. L. Cannon; '09-11, H. J. Lorenz; '12-14, S. A. Chapell; '15-17, L. E. Cook.

The circuit began early to accumulate property. The first reported was in 1876, a parsonage valued at \$200. J. Curtis was the pastor. In 1877 it had been improved \$100. The first church was of stone built during the pastorate of H. Mays. It was reported in 1879, value \$2,800. The parsonage was valued at \$450 that year. The church stood seven years and was so wrecked by a storm that it was unsafe. The present church was first reported in 1888, value \$10,500. The parsonage had also been improved, value \$900. It is very deplorable that values placed on church property are so variable and therefore unreliable. We have an illustration in this church. In 1888 it was valued at \$10,500. In 1895 it was placed at \$5,000. In 1896 it was \$6,000. In 1902 the valuation was placed at \$11,000, that without any important improvement or change. During the pastorate of G. H. Amherst the building was in a sense remodeled and improved. The basement was finished and the building otherwise improved. In 1903 the valuation was \$14,000; the next year it dropped to \$12,000.

It is not my prerogative nor is this the place for criticism, but surely it would be well for a conference

to place authority some place to so guard the reports as to prevent them from appearing ridiculous in the eyes of those who might be disposed to be critical.

The charge now has an excellent parsonage built this year, 1917, at a cost of \$6,000.

The Board of Trustees are Dr. E. G. Ganoung, C. C. Davis, F. L. Galpin, J. E. Hart, Peter Baggerly, F. S. Pierce, W. M. Truitt, W. W. Walker and A. A. Johnson. A few notes have been gathered from the Central through the years. January, 1894, brother Taggart reported that the Sunday school filled a Christmas boat with clothing for the poor valued at \$50. January 29, 1896, brother Fleisher reported a revival held by Rev. and Mrs. Coe in which 87 bowed at the altar. 67 joined our church, others joined other churches. 19 were baptized.

April 2, 1902, I. McDowell reported that the churches of the city arranged to hold meetings continuously. This continued for three weeks. Some were converted and reclaimed and the church quickened.

Frank Pierce is superintendent of the Sunday school, which position he has held for twelve years. He is a brother of W. A. Pierce, a member of the Annual Conference. The 1917 Annual Conference Minutes give the following: Value of church, \$18,000; parsonage, \$6,000; full members, 312; preparatory, 15; expenses, \$475; pastor, \$1,760; district superintendent, \$112; bishop, \$26; conference claimants, \$60; foreign missions, \$228; home missions, \$36; grand total, \$1,747; Sunday school officers and teachers, 44; enrollment, 464; average, 231; expenses, \$249; Epworth League, Sr., 60; Jr., 33; Women's Foreign Mission Society.

Osborne.

A cyclone in 1875 destroyed the home of the recording steward, L. A. Weeks, and with it the earliest records of the church, but W. H. Mize learned the facts from the early settlers and has so faithfully recorded them in connection with the subsequent history of the charge that it is a pleasure to peruse the history and to transcribe the facts.

The first class at Osborne was organized by Rev. Atkin early in the year 1872.

Atkin was a local preacher, who served the charge for a short time on his own initiative and responsibility, but not even his initials have come down to us.

Osborne was reported to the conference at Emporia in March of that year and one hundred dollars of missionary money were appropriated to the charge, but in the making of appointments Osborne was left to be supplied. Jared Copeland was appointed by the presiding elder and served the charge till December, when he was relieved by death. From December to March, 1874, the charge was served by A. B. Conwell, R. S. Osborne and W. N. Kenyon, but the time of service of each is unknown. James Lawrence was the presiding elder in charge.

From 1874 to 1876 the work was supplied by Rev. J. C. Ayers, a superannuate member of the Upper Iowa Conference. Several classes were organized in the country around Osborne about the same time, so that at its first appearance in the Conference Minutes it was the head of a circuit. During the pastorate of Rev. Ayers several new appointments were added. These were Corinth, Lawrence Creek, Indian Creek, Delhi, Wolf Creek and Covert.

The society was incorporated as the First Methodist Episcopal Church of Osborne, Kansas, October first, 1878. The first board of trustees was composed

of the following persons: Josiah Brobst, J. W. McIntyre, R. C. Joy, H. C. Noland, L. C. Barton, L. D. Honn, Henry Roerig, J. W. Addison and S. L. Walrond. They qualified and held their first meeting as a chartered body October 12, 1878.

The parsonage was purchased in 1882 during the pastorate of Rev. E. H. Fleisher. At the time the society felt quite elated that they had a home for their pastor, though, if standing now, it would appear quite in contrast with the elegant home which the present pastor enjoys. It cost \$350 and consisted of a single room sixteen feet square. The church services were first held in the school house until the congregational church was built, after which they were held in it, jointly with the Congregational and Baptist societies, till 1882, when the court house was secured and was occupied by the Methodists till the church was built.

The three societies had maintained a Union Sunday school while they occupied the same building, but on moving into the court house, the Methodists at the earnest suggestion of Mrs. W. H. Mize organized their own school, with L. A. Weeks superintendent and W. H. Mize assistant and teacher of the Bible class. Mrs. L. A. Weeks, Mrs. Mize, T. E. Fultz, Miss Alice Fultz, Mr. and Mrs. D. J. Rice were other teachers. The Baptists united with the Methodists and once a month held a service. Soon after the Congregationalists organized their own school. Osborne was a circuit until 1884, when under the pastorate of R. A. Caruthers, D. D., it was made a station. During that year the movement was set on foot for the building of a church, though it was not done till the next year during the pastorate of M. S. McCoy. The building was 28 x 54 feet and cost \$2,200. It was dedicated by Rev. H. D. Fisher of Topeka. The opening prayer on this occasion was offered by Rev. J. C. Ayers. It is remembered by those who heard it as one of the most eloquent that

was ever heard in Osborne. The amount of money needed to clear the church of debt was \$600.

Dr. Fisher first asked for fifty dollar subscriptions, but not receiving any response, quickly dropped to \$25. A number of these were given, then dropped to smaller figures till \$5 was reached, when he remarked, "Anybody can give five dollars." But he added, "Wait, I must tell you a little story. Once I knew a schoolma'am who was soon to be married. Her school was out and her money all spent, but five dollars, which she had saved for ribbons and gloves and such little things as all young ladies think they must have when they get married. One day she attended a missionary meeting and was made to feel that she ought to give that five dollars; but if she did, how could she get married? She could not get away from the thought that the call was from God and she could trust Him. So the missionary society got the five dollars. On her way home she met a member of the school board and stopping he said to her, 'the board had a meeting yesterday and in view of the faithfulness and efficiency with which you had served us, we voted you an additional five dollars and here is the money'." So the Doctor added, "She got married after all, and best of all was, she married me."

In a very short time enough \$5.00 pledges were given to bring the amount to over \$600 and the church was dedicated in due form. Notable revivals were enjoyed in the Osborne church in the years 1886 and '88, the first during the pastorate of L. V. Morton and the second during that of O. J. McFadden. Sixty-six professed conversion at the first and one hundred eighty-five at the second. In 1886 Osborne was greatly stirred by a camp meeting held by the Seventh Day Adventists. They came from far and near and their tents covered one city block. Not only were they present in great numbers, but their strongest men from all over

the country were present. Every text in both the Old and New Testament bearing on the Sabbath they had knowledge of and put them before the people in the most plausible way to prove their point. Two preachers, one Presbyterian and the other Methodist, delivered discourses in reply to the argument that had been presented, but in the judgment of the people both failed entirely to meet the case. Many honest laymen began to question very seriously: "Are the Adventists right and have we been violating God's law all these years?"

One Sunday morning it was announced that on next Sabbath morning Dr. Caruthers will preach in this house on "The Christian Sabbath." As might be expected, the house was packed. The discourse was two hours long; a hundred or more stood through the whole of it. The Adventists were there with note books. When the Doctor saw them begin to take notes, he said to them: "That is right, take all the notes you want and I'll promise to give you all you need before I am through with you." He surely did.

He made it clear that there have been three Sabbaths: Creation Sabbath, the Jewish Sabbath, fixed on Sinai, and the Christian Sabbath. His closing flight of oratory was superlatively sublime. I have often wished I could give it in full. The following will give an idea of it, but falls very far short of the summit reached. "The last Jewish Sabbath was the darkest, saddest, most dismal the world ever knew for on that day, Jesus lay in Joseph's tomb; but the first Christian Sabbath was the brightest, grandest, most glorious day that ever dawned on the world, for on that day Jesus the crucified one burst the bands of death, brought life and immortality to light and became the first fruits of them that slept."

That sermon did up the Adventists in Osborne. The next morning W. W. Watson, then a merchant and

banker, in Osborne, now and for years past, a wholesale merchant in Salina, was standing in his store door and noticed Dr. Caruthers across the street when an Advent preacher passed by with his Bible under his arm as was his want. Watson said to him, "Do you see that old man across the street?" The preacher replied: "Yes, what about him?" Watson replied: "That's that man that spiked your cannon last night."

After that sermon they could not get a corporal's guard out to hear them. In a few days they struck their tents and have never "tried out" Osborne since.

The church which was dedicated this year, 1886, was damaged by a wind storm in December and was repaired the next summer by an outlay of \$250.

In 1897 the old parsonage was sold and the pastor, E. P. Michener, purchased a property consisting of a story and a half house and four and a half lots at a bargain for \$1,100, the property having sold at one time for \$2,200. Concerning this deal, Rev. Michener made the following note in the record: "In November, 1897, we took steps to secure our present elegant parsonage which was all paid for in a few weeks' time. We now have one of the best, if not the best, parsonage in the conference."

Near the close of the pastorate of Rev. C. W. Wynant, steps were taken for the erection of a larger and more modern church. Work was begun in the summer of 1905 and the corner stone was laid November 22d of that year. The trustees pushed the work as rapidly as possible. It was completed early in October and a series of dedicatory services was planned, beginning October 9th and continuing till Sunday the 14th. W. L. Cannon was the pastor. T. C. Iliff had been secured for the occasion. The sermon as might be expected was one of the greatest ever heard by an Osborne audience.

\$5,000 were needed to clear the property of debt which was pledged in about half an hour. Those present on this occasion who had witnessed the similar service in 1885 could not but note the contrast between the two. The first building cost about \$2,200, this more than \$14,000. The sum needed then on the day of dedication was \$600, that needed at the second was \$6,000. The largest subscription given then was \$25. Three \$500 pledges were given for this, four for \$250 each and about twenty for \$100 each; so that less time was required to raise the larger amount than had been needed to secure the smaller sum in 1885. Then the pastor was living in a parsonage that cost \$360, now he occupies a palatial dwelling costing \$6,000. Well many the members of this church say: "The Lord hath done great things for us whereof we are glad."

W. H. Neil followed W. L. Cannon, 1907. In the Central of January 1, 1908, the following may be found: "Revival meetings were held by the pastor. 103 conversions and reclamations were reported. 60 united with the church. Women's Home Mission states reported the meeting and added this statement: "I have been connected in a humble way with every revival in Osborne for the past 25 years and have never seen a deeper work of grace."

Report of Osborne in 1917: Church, \$16,000; parsonage, \$6,000; expense, \$419; full members, 228; preparatory, —; salaries: pastor, \$1,500; district superintendent, \$96; bishop, \$22; conference claimants, \$44; benevolences, foreign missions, \$300; home missions, \$152; grand total, \$1,789; Sunday school officers and teachers, 27; enrollment, 287; average, 150; expenses, \$115; Epworth League, Sr., 30; Women's Foreign Mission Society, \$50; Women's Home Mission Society, \$131.

Portis.

The Portis M. E. church was organized in the Portis hotel by A. T. Riley, in 1881. The charter members were J. Cross and wife, J. Pain and wife, Frank Judson and wife, W. E. McDowell and wife, James McDowell and wife, J. W. McDowell.

James Cross was the class leader. The hotel was the first building used as a house of worship and this was used till the school house was built which was retained as the place of meeting till the church was built in 1886.

Uncle Jimmie Cross as he was familiarly called, often expressed a desire to see a new Methodist church in Portis before he died and his wish was gratified. The Sunday school was organized soon after the church was founded and has been maintained ever since. W. C. Smith was the Sunday school superintendent from 1885 to 1916. The class leaders have been James Cross, W. C. Smith, Daniel Wadsworth, C. E. Cramer, Mrs. M. L. Smith.

Portis did not become the head of a charge until 1893; the historian is therefore dependent on the record of the local church for the names of pastors up to that date. The following is the list: '81, A. T. Riley; '83, J. M. Allen; '91, J. H. Armitstead; '92, J. M. Allen; March, '92-Dec., '92, E. Mathews; Dec. '92 to Aug., '93; Sept., '93 to April, '95, Charles Trueblood; '95, J. M. Allen; '97, C. A. Davis; '98, B. F. Rogers; '99, C. A. Davis; 1901, J. D. Harris; '02, W. C. Harris; '04, M. G. Terry; '05, F. N. Cox; '09, A. C. Henslee; '13, J. L. King; '17, J. Winters.

In 1884 a church 28 x 40 was built. Times were hard but with the aid of a loan of \$250 from the Church Extension Society, a building costing \$1,400 was erected free of debt, other than that to the Church Extension Society.

In 1895 this building was removed from its foundation by a cyclone. It was then moved to a better location one block south of the original site and repaired; but it always bore the marks of the cyclone. However, it served as a house of worship till 1914. On November 23, 1914 ground was broken for the new church. It was finished in about a year from that date. It was 28 x 40 feet with an annex 20 x 26, and an alcove 6 x 14 for pulpit and choir, with a ten foot basement under the entire building. This was finished in good style and the building equipped with furnace and electric lights. The auditorium seats 300; the cost of the structure was \$5,500. It was dedicated January 30, 1915. \$1,688 were needed on the day of dedication. John F. Harmon, president of the Kansas Wesleyan University, had charge of the service. After the sermon he stated the amount necessary to clear the indebtedness and in a few minutes nearly \$200 more than was needed were pledged. The church was dedicated, L. A. McKeever of Downs and J. L. King, pastor at Portis, assisting in the service. Dr. Harmon preached both in the afternoon and evening. The singing of the day was led by a large chorus choir directed by Professor Curtis, superintendent of the schools of the town. The trustees at the time were S. Palmer, J. G. Rube, A. H. Bartlett, T. W. King and A. Tingley. The building committee were W. C. Smith, T. W. King, J. G. Rube, G. H. Lattin and Arch Tingley.

An Epworth League was organized years ago and has been maintained through the years. It has been a great benefit to the young people of the town and surrounding country.

In 1905, M. G. Terry, the pastor, reported that the church had been improved by an expenditure of \$225. Ninety dollars had been raised for missions and in the canvas for 25 cents per member for the Kansas Wesleyan, \$32 had been raised. A mission library of 29

volumes had been purchased and used. A band of 13 Epworth Guards had been formed and were studying the Life of Christ. The next year Terry reported that gas lights had been put in the church and a side walk had been put around.

In 1911, A. C. Henslee reported a three weeks' revival. A. J. Fitt assisting resulted in 23 conversions and 12 accessions to the church. In January, 1915, J. L. King reported a good addition had been made to the parsonage and the new church would be completed by Conference time. The following are the official members at present: Stewards: T. W. King, Mrs. W. C. Smith, C. H. Lattin, W. E. Kaup, J. Rube, Arthur Jones, Charles Hammond. Mrs. T. W. King, president Ladies' Aid; Mrs. C. H. Lattin, president Women's Foreign Mission Society; J. E. Kissell, president Board Stewards; George Frank, recording steward; J. E. Kissell, president Epworth League.

The 1917 statistics give the following: Church, \$5,000; parsonage, \$1,000; expense, \$177; membership, 182; pastor, \$1,000; district superintendent, \$72; bishop, \$14; conference claimants, \$30; foreign missions, \$73; home missions, \$63; grand total, \$503.

Roxbury.

The date of the organization of this class is not known, neither have the names of any of the charter members been given. The appointment was served by the Mentor pastor for a time. In 1896, both Roxbury and Hope were detached from the Mentor circuit and attached to the Roxbury charge.

For a number of years the Methodist society occupied the Presbyterian church on alternate Sundays. In 1910 the church was built at a cost of \$4,000 during the pastorate of E. W. Bridwell. The Hope church on this charge was built by brother Harry Tolle. It was dedicated as a Methodist church, but the deed was

in Tolle's name. He was a good man and doubtless meant to do good things for the community; but it was known as Harry Tolle's church and the society never prospered as it doubtless would have done if the building had been owned and controlled by trustees chosen by the members. In 1914 through the influence of the pastor, E. W. Bridwell, the property was deeded to the church. In the winter of 1914 a revival was held in which eight persons were converted and joined the church. One of these, H. C. Marston, is now preaching and is a member of the Annual Conference.

Changes in the community and the use of automobiles have so affected the church attendance at Hope that the services were discontinued. The church building still stands but it is unoccupied. There were fourteen names on the roll when the services were discontinued.

The Roxbury charge was formed in 1915, consisting of the two points, Roxbury and Hope. W. H. Mathie was the first pastor. His salary was fixed at \$800, of which Roxbury paid \$650. Hope was to have paid \$150, but fell short \$12.

James Lawrence, an old resident at Roxbury, had long desired to see a Methodist church built there. In 1910 this was done, he contributing \$3,000 and the society paid \$1,000. In his will he made provision that \$2,000 should go to the society for the purpose of building a parsonage. This has been built and provides the pastor a home.

In September, 1917, a Union revival service was held, at the close of which 39 members were received into the Methodist church. There are three organized classes in the Sunday school. The Wee Brothers with 22 members, the Forward Class, 28 members and the "Advance Guards," 14 young men. There is also a Standard Bearers Society of 22 members and a Junior League of 18 and an Epworth League of 25.

The statistics of 1917 give the following: 2 churches, \$5,000; parsonage, \$1,800; membership, 101; preparatory, 6; expense, \$125; support pastor, \$950; district superintendent, \$64; bishops, \$15; conference claimants, \$32; benevolences, foreign missions, \$60; home missions, \$30; grand total, \$423; Sunday school officers and teachers, 18; enrollment, 143; expense, \$74; Epworth League, 15; Jr., 18; Women's Foreign Mission Society, \$12.

Grand Avenue (Salina.)

The Grand Avenue M. E. church was organized in the spring of 1917 and was made a pastoral charge and W. C. Green was appointed pastor. The trustees chosen were T. W. Roach, president of board, Erve Seymour, secretary, F. C. York, C. E. White, W. L. Nesmith, J. L. Sherwood. Erve Seymour was class leader. The stewards, Mrs. Emma Shipe and Mrs. Nellie Shipe, Mrs. C. B. Hull; J. L. Sherwood, Sunday school superintendent; Mrs. C. B. Hull, president of the Ladies' Aid.

Prayer meetings were held three years ago in a cottage on North 10th street and a Sunday school was begun about the same time. Two years ago Rev. M. L. Kerr took charge of the work. He held his first service in June, 1915. In the fall of 1916, the old Baptist church was purchased and moved to its present site, 306 W. Grand avenue. The people were encouraged and the Sunday school grew. Teachers came from the Wesleyan for some of the classes. Misses Vesta Jones, Lora Smith, Mildred Glendhill and Edna Kirk were faithful helpers. Mrs. J. L. Sherwood was appointed Cradle roll superintendent and has done excellent work.

W. C. Greene was appointed pastor in 1917. The Sunday school increased both in interest and attendance. Special efforts were made for the boys. As a result, the attendance of boys from 8 to 15 increased

from 5 to 40. A similar effort for the girls brought like results. On December 23, the attendance was 113, of whom 102 were children under 15. The attendance at the church service has increased but is still small. There are 19 full members, eleven officers and teachers and a Sunday school enrollment of 225. There are 81 on the Cradle roll.

James Kerr assisted four weeks in revival services, in October and November. There were twelve children and two adults took a stand for Christ.

Oakdale Church (Salina.)

At the session of the W. Kansas Conference held at Ellsworth, 1917, Rev. Edward L. Hutchins was appointed to take charge of a mission to be organized in East Salina, known as East Chapel. There was no organized church or Sunday school and no church building; but there was a community of two thousand people and through the efforts of Drs. A. G. Bennett, J. F. Harmon and the district superintendent, G. R. Hall, a lot had been secured in a good location.

There being no organization, the pastor occupied himself the first three or four weeks calling on the people and getting acquainted. The first service was held in a rented cottage on May 14th. There were eight persons including the pastor's family. The attendance increased from Sunday to Sunday. In three months it had reached thirty-five or forty. The furniture for the use of the school including organ, song books, chairs, table and blackboard, were loaned by the other M. E. churches of the city. The pastor acted as superintendent and Bible class teacher; his wife was organist and teacher and their daughter, Bessie, taught the primary class. Others who came and assisted in the work and took charge of classes as the attendance increased were Mrs. E. B. Lewis, Mrs. L. E. Ginder, Vernon Spear, John Hutchins, A. P. Stafford, Mrs.

Frank Blaylock and Mrs. Armstrong. Services had been held but a short time when this cottage was sold. Fortunately another vacant cottage was near by and the services were transferred to it, which was used for a few Sundays, when it too was sold and notice was served that the house must be vacated the next morning. There being no other vacant house near and none could be secured, so the furniture was stored in a store building near by. It was a serious question what could then be done, but the people had become interested and were not willing that the services should be discontinued, so an invitation was extended to the pastor to bring the services to their homes. The invitation was gladly accepted and from that time until the church was completed services were held in the homes of Edgar Miller, H. E. Woods, L. E. Ginder, Mrs. John Province and Mrs. Grace Walker.

The church was formally organized in September, at the home of C. E. Ginder. The following persons were charter members: E. L. Hutchins, pastor, Mrs. Hutchins, Bernice Hutchins, Raymond Hutchins, John W. Hutchins, Hattie Hutchins, Lucille Hutchins, L. E. Ginder and wife, H. E. Woods and wife, Mrs. B. F. Coburn, Emmet Coburn, Della Coburn, Edgar Miller, Fern Bennet, Cecil Miller, Irene Miller, Mrs. John Province, Mrs. Grace Walker, Loene Simmons, Lurella Knowls, Vernon Spear.

On motion, the name East Chapel, which had been given the charge was changed to Oakdale M. E. Church. Plans for building were immediately set on foot and late in September the new building was begun. This was put on the parsonage lots and built bungalow style, the thought being that when the society is able to build a church this building will be remodeled and serve as the parsonage. It is a frame structure with concrete basement and is equipped with water and lights. The total cost of building and lots was \$4,000.

It was ready for occupancy at Thanksgiving. The occasion was celebrated by a Rally Day program. The growth of the organization has been remarkable under the circumstances. At the close of the Conference year, 150 had been enrolled in the Sunday school with an average attendance of 75 and a church membership of 31. The trustees are T. W. Roach, J. C. Wakefield, Edgar Miller, A. P. Stafford and H. E. Woods. The Sunday school was organized the second Sunday in May, 1918. There were twelve present. We were cheered by the injunction: "Despise not the day of small things."

Salina First Church.

This is one of the oldest Methodist organizations in the bounds of the Northwest Kansas Conference, but probably is not the oldest since it is known that a Methodist service was held in the vicinity of Clyde as early as 1862, while the oldest member of the Salina class, Mrs. Elizabeth Conrad, came to the state in 1866. She says they attended services in a small room over a blacksmith shop, between Iron avenue and Ash street. The blacksmith was so industrious that many times his noisy anvil interfered with their Sunday devotions. Mrs. Bryce Muir and Royal Calkins were also members of that early organization.

E. C. Chilson was the first pastor. He was in charge in 1866 and was succeeded by James Phillips in the spring of '67. He was followed by J. N. Bartells, he by J. Boynton and he by M. N. Powers. Bartells is now living in Boon, Colorado and Powers in Kansas City, Mo. When they learned through the Central that a history of the Conference was to be written, each thought enough of us to write to the editor and express his interest and good will in the undertaking. A small frame church now occupied by the A. M. E. church was built in '67 and '68. C. Eberhardt landed

in Salina in 1867. He says when he came the frame of the church was up and they were putting on the weatherboarding and shingles. (It may be said here, that since that time Eberhardt has been a part of whatever has been done by Methodism in Salina.) The church stood in an unfinished condition till spring at which time Dr. A. B. Leonard, who was then the pastor at Leavenworth, since the great missionary secretary and father of the bishop was in Salina and being moved by the need of the struggling society, went back to Leavenworth and collected funds sufficient to purchase seats for the new church. Eberhardt was then in the employ of General Bull, a wealthy lumber dealer in Leavenworth. In selecting lumber for the church, the employee did not hesitate to select from different piles the pieces best suited to his purpose. The old General, being in the yard one day, saw what was being done and objected to it strenuously. When Eberhardt told him what the lumber was for, he readily gave his approval. Being a man of such generous impulses, it was not strange that early settlers in a small western town determined to honor him by naming their village for him. Their purpose was afterward defeated by fastidious people, who through a fraudulent petition succeeded in having the name changed.

The new church in Salina was completed and paid for as was also a parsonage, but in 1871, J. Boynton, an enthusiast from Michigan was appointed to Salina. He succeeded in persuading the trustees to sell their church and parsonage and build a ten thousand dollar church. This proved to be a most inopportune move. A brick church was begun and the walls built to the square. They stood in this condition for months and finally the south wall blew down. It came down with a crash which is said to have been heard two miles away.

Methodism, in Salina, was in a most deplorable condition. They had had a neat little church and parsonage which would have served them well till they were able to build larger and better and had no debt. Now church and parsonage both were gone and the money spent and nothing to show for it but a pile of brick and a burdensome debt.

The Church Extension Society had made them a loan of \$1,000 which they insisted must be paid. The trustees, like many other trustees, thought that because the Board of Church Extension is a church organization it ought not exact payment from a local board that was hard pressed, but the charter of the Extension Board obligates it to sacredly preserve its loan fund, and if it failed to do it in a single instance, it would forfeit its charter and thus disqualify itself for the task it had in hand. Of course the Church Extension Society was compelled to insist on the payment of its loan. Brother Powers who was pastor then says of the conditions: "The old frame church had been sold and possession had to be given, so the work of building had to be resumed. It was completed and seated with temporary seats in the middle of my second year. I preached in it once and returned to my Conference in southern Illinois. At that time there was a population of about 1,500 in Salina. The church cost \$10,000 and the only debt I left on it was the Church Extension loan of \$1,000." Eberhardt says as soon as the roof was on, the church was used for services and he personally carried lumber and arranged the temporary seats.

In due time comfortable seats were provided and the debts paid. The building was a rectangle which seated about 350 people. It served the congregation till the pastorate of D. D. Campbell, 1884-87. At that time the north side was taken out of the rectangular structure and an addition, projecting thirty-five or

forty feet, built in. A gallery seating fifty or seventy-five people was built in the addition, over a lecture room of like size. There was thus provided an audience room seating six hundred persons or more. Thus far the congregation was well provided for, but for many years the Sunday School felt the need of more room. For some time the trustees debated among themselves what they should do. The old church did not afford sufficient room, but was too good to be torn down. Effort was made to secure another location, but failing in this, it was finally decided to demolish the old buildings, which held blessed memories for many people. It, therefore, gave place to the noble structure which has since risen on the site.

The true history of this society can not be written without the names of two men, who for years after the church was founded, constituted its financial head. These were H. H. Sudendorf and C. Eberhardt. They were German Methodists and like most of them, thoroughly loyal to the church. In the early settlement of the town, there was a number of German families, the old people of which, were not sufficiently familiar with the English, to understand and appreciate an English sermon. For the benefit of these elderly people, a German Methodist Church was built on the corner of Eight and South Streets. These two men, Sudendorf and Eberhardt, did what was perhaps never known done elsewhere. They took membership in both the English and German churches, and held official positions in both, and for a time were the financial head of both. Sudendorf, the older of the two, went to his reward a number of years ago. Eberhardt has passed his seventy seventh year, but is still interested in the church.

Revivals have been reported from time to time by different pastors together with items of interest to the church and community. In March, 1914, C. E. Line re-

ported that Dr. Curts of the Book Concern, preached on a Sunday morning, and took a subscription to pay the debt on the church, to the amount of \$3200. In July of the next year, he reported that six persons had joined the church in July, thirteen were baptized and fifty-nine had been received into full membership. In March 1897 a revival was held with the assistance of evangelist W. H. Lee, resulting in forty conversions, and fifty-nine accessions to the church. In September of the same year the correspondent to the "Central" reported that H. A. Cleveland was preaching to a full house to the delight of all; and that a reception was held on a Tuesday night, at which addresses were made by representatives of the Sunday School and of the Ministerial Association, welcoming the new pastor. In December 1901, B. T. Stauber reported that 100 had joined the church since Conference and a parsonage worth \$3000 had been built. A Sunday School had been organized at the University and preaching had been begun there, in the afternoon. The last of January 1906 C. C. Woods reported that he and E. L. Hyde of Phil. began a meeting January 21; and there were twenty at the altar the first night. It would be satisfying to know the outcome of a meeting so auspiciously begun, but the Central did not have the information. In October 1907 Dr. Woods reported the church too small for the congregation and teachers and pupils of the Sunday School were calling for more room. Miss McCrory, the deaconess was proving very efficient. Fifteen hundred calls had been made and many deeds of mercy and help performed. Seventy persons had been received into the church by letter, ninety-five from probation and one hundred thirty on probation. In February 1908, L. E. Rockwell reported a revival in which he was assisted by Joel A. Smith which resulted in a general quickening. Twenty-six joined on probation and fourteen by certificate. The present pas-

tor is Rev. A. G. Bennett who was transferred into the Conference six years ago from York, Nebraska. The church has prospered from the first. Under his leadership and inspiration, the trustees were led to undertake the erection of a magnificent church on the site of the old church, built in the early 70's. That undertaking has been carried forward to completion, and the church now has a building of which both it and the city may well be proud. The building in its extreme dimensions is 108x114 feet. A summary of the rooms is as follows: "A beautiful sanctuary, seating 1000; a large assembly room for Sunday School and entertainments seating 1000, kitchen and serving room, six closets; five toilets; and thirty-four other rooms for Sunday School classes, parlors, office and reception rooms." Of the type of building a descriptive circular says: "The type of the church interior is the very latest in American Ecclesiastical Architecture, said by experts to be the type which will prevail in the future in American church building."

The structure cost about \$60,000. The old church was in the middle of the block. When they had decided to build a new church, the trustees wanted to purchase the southwest corner of the block, but thought the price greater than they could afford to pay. Now that the church is built, and a more costly one than they at first thought they could attempt, they find they are able to purchase the corner, which they have done, and will beautify it as a rest park. This is an admirable thing to do. It gives the church the fourth of a block on two popular streets, and taken as a whole, is the most desirable site they could have found in the city. The park will be a lovely place for summer evening services and festivals. The most liberal contributors to this splendid improvement were C. Eberhardt family, C. E. Robinson, the Sunday School, T. W. Roach and wife each \$2000, Z. C.

Millikin, H. H. F. Sudendorf, W. A. Austin each \$1000, C. F. McAdams \$700. My informant adds, these gave most in amount, but not most in sacrifice. Many who gave smaller amounts did it by actual self denial.

The architect was Wm. T. Schmidt of Oklahoma City. The trustees are C. Eberhardt, John S. Gates, T. W. Roach, C. F. McAdams, Dr. J. W. Neptune, W. H. Myers, C. E. Robinson, Z. C. Millikin and W. A. Austin. The building committee were Dr. J. W. Neptune, Prof. T. W. Roach, C. F. McAdams, F. D. Blundon, J. H. Bell, Frank Eberhardt, J. E. Meader, J. E. Wyatt. The church was dedicated July 1, 1917 with all money provided for. Report of charge church \$60,000; parsonage, \$5000; Exp., \$1700; membership, 803; Prep., 34; pastor, \$2900; D. S., \$200; bishops, \$50; C. C's., \$104; F. Ms., \$501; H. Ms., \$365; Gd. total, \$7536; 2 S. S's. O's. & T's., 70; Enrl., 1093; Av., 410; Ep. L. Sr., 24; W. F. M. S., \$313; W. H. M. S., \$431.

Simpson.

The class at Simpson was reported at the first quarterly Conference held at Glasco in 1882, by A. N. See, presiding elder of the Salina District. It was attached to the Glasco charge and continued on that charge until 1905. The services were first held in the school house; but when the Baptists built their church, the Methodists were permitted to use it, on alternate Sabbaths till 1908.

A parsonage was built in 1883 during the pastorate of S. L. Semans, at a cost of \$500, including the lot. In consequence of this, the pastor of the charge often lived at Simpson. In 1905, this became a separate charge, having Corson's Grove school house, as an afternoon appointment. Up to this time Glasco had been served by the following pastors. The Conference Minutes show that W. W. King was appointed in 1882;

but according to tradition A. Stackhouse served the charge that year. In '83-5, S. L. Semans; '85-7, J. M. Ryan; '87-8, B. F. Rhodes; '88-90, S. B. Lucas; '93-4 H. H. Sheldon; '94-5, M. W. Whelan; '95-6, J. W. Edgar; '96-7, A. L. McNair; '97-9, J. H. Kuhn; '99-1903, James Flowers; '03-05, L. A. Dugger.

In 1908 H. P. Randall, pastor, the church at Simpson determined to build a church for themselves. October 25th of that year the corner stone was laid by B. T. Stauber, the district superintendent. The building of the new church, or some favorable circumstance put new inspiration into Methodism. The pastor reported to the Central that the membership increased fifty per cent. the last quarter. Previous to this the parsonage had been improved, raising its valuation from \$600 to \$1000.

The church when built was valued at \$2500. It has since been improved with basement and furnace to the amount of \$1500. October 1st last, Dr. Harmon was with them, and so presented the claims of the church, that within fifteen minutes time, pledges to the amount of \$1375 were secured.

In 1906 the Corson's Grove society built a church valued at \$1400 and changed the name to Euraka. In 1905 G. C. R. Pierce was appointed to Simpson, but left in the middle of the year, and H. R. Golden completed the year. 1906, C. E. Tinker; '07, supplied by J. B. Carder; '08-11, H. P. Randall; '11-14, O. A. Darnell; '14-16, H. J. Bamford; '16-17, J. A. Templin. J. W. Shanks and wife were charter members of the class, and are still active workers. Have both been official members most of the time. He was superintendent of the Union School, till the denominational school was organized, when he was elected to the same office in that.

The church is in a prosperous condition. They united with the Baptists in a revival effort last year

which resulted in great good to the churches and community. There is an active Epworth League and a Queen Esther Society which reports receipts last year of \$271. The Home Guards and Mother's Jewells report funds raised by each.

Statistics of 1917: Two churches, \$5500; parsonage, \$1000; F. members, 100; Prep., 3; current Exp., \$70; salaries, pastor, \$1120; D. S., \$80; B's., \$18; C. C's., \$40; Benev's. F. Ms., \$20; H. Ms., \$20; Gd. total, \$355, 2 S. S. O's. & T's., 24; Enrl, 210; Av.K, 100; Exp., \$92; Ep. L. Sr., 2.

University Church.

University Methodist Episcopal Church was organized in April 1809 by U. S. Brown, district superintendent of the Ellsworth District. A Sunday School had been organized previously, under the direction and control of the quarterly Conference of the first church of Salina.

The organization was effected at the request of eighty members of First Church that a separate society be formed. The following persons were chosen trustees: M. M. Stolz, R. P. Smith, A. H. King, L. M. Morris, W. P. Seeley, A. B. Huffman, W. L. Nesmith, L. E. Eaton and W. H. Sweet.

The officers were M. M. Stolz, chairman; A. H. King, secretary, W. F. Hoyt and Miss Caroline Matson, class leaders, W. C. Henslee Sunday School superintendent. The stewards were W. F. Hoyt, H. A. Swift, W. C. Henslee, A. H. King, Dr. D. E. Foristall, J. H. Buyer, L. M. Morris, M. M. Alford, Mrs. M. R. Day, Mrs. U. S. Brown, U. S. Ladd, W. P. Seeley and Frank Brendle.

Rev. James M. Newton was the first pastor. He was transferred from the Kansas Conference and entered upon the work in June 1909. During the winter of that year the family was sorely afflicted with

typhoid fever. A little son died, which was a great trial to the bereaved parents. A good eight room parsonage was built during Newton's pastorate, at a cost of about \$2800.

The next spring at the pastor's request, he was sent to Delphos, and W. H. Sweet was appointed to University Church. A. L. Semans succeeded Sweet.

Solomon.

Solomon City is a place of considerable importance near the center of the state, and not far from the junction of the Solomon and Smoky Hill Rivers. It is therefore surrounded by a broad valley of very fertile land. Being thus favorably located settlers early saw the advantage of the location and it was one of the earliest settled localities in Central Kansas. Salina alone preceded it in having the name on the map, in this part of the state. Salina was named in the Conference appointments in 1868 and Solomon in 1870.

The first Methodist services held in Solomon was in 1870. It was called the Solomon and Smoky Hill charge. James Phillips was appointed the pastor at the session of the Kansas Conference held at Topeka. The next year the session was held at Paola and S. J. Kahler was appointed to Solomon City. W. K. Marshall was the presiding elder in 1870 and '71. In '73 G. S. Dearborn was assigned to the district. The pastors who since that early day, have served Solomon, were '72 D. D. Baird; '73-75, J. R. Madison; '76-8, W. Whitney; '79-80, J. W. Denning; '81, W. W. Wells; '82, W. A. Saville; '83-4, A. T. Riley; '85, M. M. Stolz; '86-7, C. W. Caseley; '88, B. W. Hollen; '89, E. H. Bailiff; '90, C. V. Penn; '91-2, W. A. Matson; '93-4, J. H. Kuhn; '95, R. A. Hoffman; '96-7, W. Nash; '98-9, J. F. Clark; 1900-1, E. W. Allen; '02, J. H. Kuhn; '03-4, J. F. Johnson; '05-7, J. W. Bates; '08, R. S. Rutledge; '09, A. Bryans; '10, Attree Smith; '11-12, J. L. King; '13,

W. A. Allen; '14-16, O. B. Allen; '17, L. B. Tremain.

The class at Solomon organized by Brother Phillips consisted of the following persons, I. H. Thompson, Sarah Thompson, Isaac Smith and wife and Alice Smith, Uriah, Ann and Theodore Foster, Joseph, Ellenor and Nettie Burkhardt, Mr. Huling and wife, Ashel Carson, E. Collins and wife, and Wm. Collins, Elisha Dresher, Newton F. Follett, Wm. Campbell, W. G. Lewis, O. N. Maxson, Wm. Akerman, Samuel and Rachel McCord, Marguaret Baird.

Wm. Akerman is still a member of the class, and living in Solomon. S. J. Kahler held a successful meeting at each appointment on the circuit. Seventy-nine joined the church at the several points. Twenty-nine of these came into the Solomon class. D. D. Baird was pastor in 1872. The records state that he labored hard on the charge, but received only \$75 as his salary for the year.

J. R. Madison was pastor '73 to '75. 1874 was grasshopper year. Like every other place in this part of the state, Solomon charge had a hard struggle during that year. But there were good revivals at all points on the charge, during the following year. Twenty-six united with the church at Solomon. In 1875 the society purchased the Thompson hall and fitted it up for a church. Wm. Whitney had a successful pastorate. A number of persons came into the church during his term of service. A parsonage was built in 1879 under the inspiration and leadership of the pastor, J. W. Denning. This served as a home for the preachers until the pastorate of J. W. Bates, when it was sold and the present building a six room house was erected near the church.

Sunny Side Church, which is still a part of the Solomon charge, was organized in 1882. In '83 they obtained a charter and began preparations for building a church which was dedicated in June '84. This

building which was 28x45 has since been repaired and is a beautiful country church, heated with a furnace.

The Solomon Church was dedicated Nov. 16, 1885 by Dr. W. H. H. Adams, of Bloomington, Ill. It cost \$6500. The Thompson hall referred to was sold for \$1000.

Many in the Conference know the struggle of this church to pay off the large debt. J. W. Bates did the job. He got the Extension Society to throw off all the interest, then succeeded in raising the balance and had a great time burning the mortgage.

Under O. B. Allen the church was raised and a new basement was dug, and a furnace put in. This cost about \$1000.

The parsonage has been improved by placing a cellar under it and putting in a furnace. This cost \$300. This last was done by the present pastor.

I find that the W. F. M. S. was organized in Oct. 1883 at the request of the pastor. Mrs. See (wife of our brother See) came and perfected the organization. There is no record of the officers. The present officers are Mrs. Lettie Kibler, president; Mrs. Gertrude Higgins, vice-president; Mrs. E. O. Neelye, secretary; Mrs. L. C. Porter, treasurer; Mrs. H. A. Bannon, "Mite Box" president; Trustees: Marion Wright, chairman; Frank Henderson, secretary; L. C. Porter, Eph. Rasher, Henry Rasher, Fred Hall, Geo. Spaulding. Stewards: L. C. Porter, Frank Henderson, Mrs. H. A. Bannon, Mrs. Ed. Dunnett, Mrs. Geo. Spaulding, Mrs. G. W. Lee, Mrs. Lettie Kibler, Mrs. L. C. Peterson, Ethan King, P. R. Toepfer. Epworth League: Mrs. Elizabeth Berry, president; Mary Lockhart, first vice-president; Rena Rasher, second vice-president; Pearl Walker, third vice-president; Elsie Gatchet, fourth vice-president; Francis Kanehl, secretary; Roy Bickmore, treasurer. Sunday School: Ephraim Rasher, superintendent; Frank Henderson,

secretary-treasurer; Mary Lockhart, superintendent Primary Department. Mrs. Jessie Neil, superintendent Cradle Roll; Mrs. L. C. Porter, superintendent, Home Department. Sunny Side trustees: Lee Cormack, W. R. Stone, Ola Collins, G. N. Knisle, Henry Flagle; Sunny Side stewards: F. B. Thompson, Mrs. Marrietta Collins, Lee Cormack, W. R. Stone, Henry Klover.

Statistics for 1917: Two churches, \$8000; parsonage, \$2000; full members, 187; Prep., 10; current Exp., \$144; F. Ms., \$105; H. Ms., \$65; Gd. total, —; support pastor, \$1300; D. S., \$88; bishops, \$18; C. C's., \$—; 2 S. S. O's. & T's., 34; Enrl., 364; Av., 169; Exps., \$156; W. F. M. S., \$103; Ep. L. Sr., 15; Jr., 20.

Sunny Side Appointment.

This class was organized by J. W. Preshaw, at the Sunny Side school house. The charter members were J. C. Seaton and wife, W. E. Collins and wife, Lucy Cormack. A retired Baptist preacher held service at irregular intervals until the class became a part of the Solomon charge.

A. T. Riley was the pastor in 1883. He had talked church to the Sunny Side people till they were fully enthused with the idea of building. A meeting was called February 12, 1883 to take steps preparatory to the erection of a church.

The following persons were chosen: Trustees, J. H. Carkpuff, H. A. Carter, W. E. Collins, Silas Chambers, A. J. Kerby, B. C. McCollough and J. C. Seaton. J. H. Carkhuff was chosen president, J. C. Seaton, secretary and A. J. Kirby, treasurer.

Sunny Side is not a separate charge but an appointment on the Solomon charge.

A subscription amounting to \$270, was taken, and the trustees were instructed to purchase a site for the church. At a meeting of the board held at the home

of the president August 14, '83, it was decided to build the church on a three acre lot on the N. E. corner of Section 9, T. 14, R 1, E. of the Sixth Principal Meridian. A. J. Kirby was instructed to purchase stone for the foundation; these must be hauled 12 miles. At another meeting held at the school house Oct. 27, '83 papers were signed and obligations entered into to secure money from the Church Extension Society. That society donated to the trustees \$250 and made a loan of \$250 for the church. The pastor, A. T. Riley was instructed to purchase the lumber for the building. April 16, '84 the treasurer reported \$1127.87. The plastering was let to J. F. Bolster. April 17th was fixed as Arbor Day for planting trees on the church lot. On the day of dedication \$711 were raised.

By action of the trustees, an insurance policy of \$1300 was placed on the church, and a resolution was passed requesting the Sunny Side class be transferred from the Kansas to the N. W. Kansas Conference in connection with Solomon.

In harmony with this resolution the officials at Sunny Side at once secured the services of the pastor at Solomon and thus were virtually transferred into the N. W. Kansas Conference.

In February 1898 the church was repaired, iron ceiling having been procured from the World's Fair building at Chicago. Repairs cost \$142.65.

The board of trustees was reelected, except Mr. Meek who declined to serve longer. His wife was chosen in his place. J. W. Bates was pastor 1908-09. During his pastorate the church was repainted; the work being donated by Henry Clover. Twenty-four dollars were paid for paint beside donations made by other persons.

In March 1916 O. B. Allen, pastor, the church was thoroughly repaired; new seats, acetylene lights and furnace heat were installed. Credit for these improve-

ments is due the pastor and building committee; R. Stone, H. Clover, F. Thompson and W. J. Hopewood. The improvements cost \$665 in cash and \$135 in labor donated.

The membership of the class is 41 and the enrollment in the Sunday School is 90 with a regular attendance of from 40 to 60.

Stockton.

The First Methodist Episcopal Church of Stockton was chartered May 17, 1882. Those named in the charter as trustees were J. C. Denney, N. D. Griffith, J. H. Mitchell, E. A. Pomroy and Nancy McNelley. When organized it was a point on the Medicine Circuit. No list of members has been preserved.

Stockton appears in the appointments as the head of a charge first in 1879, at which time J. W. Scott was appointed pastor. Following him were F. A. Piper, A. Crumley, E. S. Arrington and J. P. Hill, each served the charge one year. The next year it was left to be supplied which was done by B. R. Prather.

In 1885 W. George was appointed but the Minutes show that H. Dalton reported the work in 1886, hence must have served it the latter part of the year.

The following were pastors as indicated: W. A. J. Best, '86-7; A. B. Comwell, '88-90; G. W. Hood, '91-2; J. P. Allen, '93; J. C. Horn, '94-5; E. M. Evans, '96; M. J. Bailey '97; J. N. Clark, '98; J. M. Allen, '99; J. M. Smith, 1900; C. W. Talmadge, '01-05; J. F. Dennis, '06-10; C. M. Snyder, '11-12; F. E. Madden, '13-17.

The church is a commodious building of red pressed brick, built in 1912, during the pastorate of C. M. Snyder. It contains 22 rooms and is thoroughly equipped throughout. When all partitions are open the auditorium will seat eleven hundred people. It cost \$24,000. On the day of dedication \$12,000 were

pledged in notes running three to five years. This was followed by two years of crop failure.

In 1914 W. A. Allen was appointed to the charge and served it till July 1915, when F. E. Madden was transferred from the Kansas Conference, and appointed to Stockton. He found a debt on the church of \$8,300. Four thousand of the notes in hand were judged to be good, leaving \$4300 to be raised. On January 1, 1917 J. F. Harmon was with the pastor in a debt raising campaign. Four thousand eight hundred dollars were pledged. These pledges are being paid, so the debt does not bore the pastor. As the years have passed, pastors have reported through the Central from time to time. In March 1891, G. W. Hood who had recently transferred from the Little Rock Conference, reported that he had been warmly received and was being loyally supported. The Ladies' Aid and Young People cooperated to extend him welcome. By a slip his report to the Conference failed to appear in the minutes, so he asked that a summary might appear in the Central. It was as follows: "Sunday School paid on expenses \$87, church had paid on insurance and improvements \$70; fuel, light and furniture \$189, salary \$550, presiding elder \$45, bishop \$7, benevolences \$43, Children's Day collection \$10.

E. M. Evans reported December 1895, that since coming to Stockton, July 1st the church membership had increased 15 per cent. the League 12½ per cent., Junior League 36 per cent. and subscribers to the Central 70 per cent. December '96 he reported that a recent revival resulted in 26 conversions and four reclamations, that attendance at League had increased and church attendance was good. A Reading Circle had been organized and the people appreciated it. March 3, 1897 M. J. Baily reported a four weeks' meeting in which eleven had been converted, making 39

for the year. Sixty had joined by letter and on probation in 18 months.

A good parsonage had been purchased at a reasonable price. C. W. Talmage reported in 1902 that a furnace had been put in the church. The membership of the church is 365; average attendance at Sunday School is 210. They have a strong Ladies' Aid which has paid \$500 a year for five years on the church debt. The Home Missionary Society has 20 members and the Foreign 15.

The League has 100 members and the pastor says: "They are hustlers." They took 22 delegates to the Central Kansas League Institute at Salina, and broke the record for the Institute attendance. The League pledged \$100 on the church debt and have paid most of it this year. H. G. Eads is the president and has held the office for seven years. A. K. Colburn is the S. S. Supt. and is faithful and efficient. A. K. Wright, the mayor of the city, is chairman of the board of stewards, a good man. J. A. Marshall is chairman of the board of trustees. N. F. Hill is secretary and Ed. Biggs, treasurer. Fred Look, Sr., C. W. Jackson are trustees. With another crop the debt will be paid off and Stockton should be one of the best charges in the Conference. The charge needs a new parsonage, and will have it in the near future. Quite a number of the leading business men of the city are among the membership of the church.

The report of the charge for last year was as follows: Value of church, \$30,000; parsonage, \$1500; current Exp., \$1118; F. members, 324; salaries, pastor, \$1600; D. S. \$112; bishop, \$23; C. C., \$50; F. Ms., \$162; H. Ms., \$141; Gd., total, \$887; S. S. O's. & T's., 33; Enrl, 409; Av., 207; Exp. of school, \$248; Ep. L. Sr., 79; W. F. M. S., \$72.

Webster.

Webster is a three point circuit: Webster, Mt. Pleasant and Liberty. There are two churches valued at \$8000 and a parsonage worth \$450. Four Sunday Schools having 24 teachers with an enrollment of 174 and an average attendance of 80.

The church was reported first in 1906 and was valued at \$500. The parsonage was reported in 1905, valued at \$500. A second church was reported in 1912, both being valued at \$7800. The charge reported that \$5800 were paid the previous year for buildings and improvements and still there was an indebtedness of \$3000. The membership reported was 128 full members and 18 probationers. There were two Sunday Schools having an enrollment of 190 with an average attendance of 120.

The following pastors have served Webster circuit: 1887, W. H. Stamp; '88-9, J. F. Johnson; '90, J. P. Smith; '92-93, H. H. Bowen; '94, J. H. Hoff; '95, J. W. McPeck; '96, M. J. Mumford; '97-8, Geo. Nulton; '99, B. F. Rhodes; 1900-2, A. J. Morton; '03, J. H. Cravens; '04-6, O. A. Darnell; '07-9, E. H. Wilson; '10-12, R. M. Brown; '13, D. H. Brunner; '14-15, L. M. Canfield; '16, J. W. Vanderslip; '17, Roy Arend.

The first year four Sunday Schools were reported with an enrollment of 250; and there were 103 full members and 80 probationers. In 1902 both a church and parsonage were reported. The church was valued at \$250 and the parsonage at \$400. In 1907 both church and parsonage had been improved by the expenditure of \$400. In 1912 two churches were reported having an appraised value of \$7800, five thousand eight hundred dollars of which were paid that year.

Statistics show as follows in 1917: Two churches, \$8000; parsonage, \$450; Exp., \$125; members, 135; Prep., 14; support pastor, \$825; D. S., \$58; bishops,

\$14; C. C's., \$28; F. Ms., \$35; H. Ms., \$30; Gd. total, \$435; 4 S. S. O's. & T's., 24; Enrl., 409; Av., 207; Exp., \$50; Ep. L. Sr., 40; Jr., 15.

Webster was known through the Central years before it came to be the head of a charge. In March '92 H. H. Brown reported a 20 days' meeting at Slate which resulted in 32 conversions and 15 accessions to the church. In May '94 J. H. Hoff had started a preaching service at Portage, the Sunday School prayer and class meeting and league were well attended, 13 had been baptized and ten received into full membership, five by letter and two on probation. In October of the same year the pastor received a donation. March 18, 1903 J. H. Craven had held a revival in which 21 were converted. A league of 41 members had been organized. E. H. Wilson served Webster 1907-8. January 15, 1908 he had held a four weeks' meeting with the assistance of James Kerr, in which time 73 bowed at the altar as seekers. On December 29 the pastor preached to parents, young people and children. Twenty-five bowed at the altar. In the fall of 1911 Mrs. Julia Short of Jersyville, Ill. assisted the pastor, R. M. Brown in a revival in which there were 36 conversions and reclamations.

Wells.

Wells is a station on the Santa Fe R. R. north of Minneapolis. The class was organized in the depot, that being the only building other than a private house in the vicinity. The ticket agent being a Christian man, and living in the station invited the service to his home, which was accepted. The writer was the presiding elder of the district at the time, and organized this class in 1895, which with another school house appointment constituted a charge and in 1896, Levi Crist, a faithful local preacher, living on a farm not far away was appointed pastor.

The first year he reported 41 members and 13 probationers with two S. S. having fifteen officers and teachers and an enrollment of 60 and an average attendance of 40. He served the charge five years. The last year he reported 63 members and 35 probationers. Crist was succeeded by O. A. Darnell, who reported as the result of his first year's work four S. S., 14 officers and teachers, 150 scholars enrolled with an average attendance of 100. A church valued at \$1500 was built and paid for. In 1903, Darnell was succeeded by E. S. Ashcraft. Then for some reason not explained, Wells drops from the list of appointments. In 1906 H. W. Wolf was appointed pastor but there was no report of the work the next year.

The charge now consists of two appointments, Wells and Vine Creek. The pastor receives \$550, of which Wells pays \$400 and Vine Creek \$150.

The official members of the charge are Wells: Cris Kuhlman, class leader; Otis Palmer, S. S. superintendent; Mrs. J. Schur, president Ladies' Aid. Stewards: Jessie Palmer, George Sanderson, Cris Kuhlman, John Schur. Trustees: J. Palmer, G. Sanderson, J. S. Silver, C. J. Crawford, John Schur. Vine Creek: Stewards: Frank McCresky Frank Riley, Mrs. Denison, S. S. Supt. F. Riley.

Statistics of 1917: Church, \$1200; parsonage, \$1,200; members, 55; Prep., 55; Exp., \$50; support pastor \$550; D. S., \$44; bishop, \$4; C. C's., \$4; F. Ms., \$4; Gd. total, \$97; 2 S. S. officers and teachers, 19; Enrl., 131; Av., 70.

Woodston.

The Woodston Circuit of the Methodist Episcopal Church was first organized in the A. S. Avery grove four miles southwest of what is now the village of Woodston during the District Camp Meeting, in the year 1878, on June 1st. The first quarterly Confer-

ence was held at that time, Rev. R. A. Carruthers, presiding elder, presiding, with Rev. F. G. McHenry as pastor in charge. Rev. McHenry was the first itinerant preacher in Rooks county.

At that time and following the charge was comprised of several preaching places, viz., Pleasant Ridge (New Stockton), East Medicine (Now Aurora), Pleasant Plain, Floraville (Now Codell), and Rooks Center (Now Woodston). After the charge was organized the first sermon was preached by Rev. McHenry in a log house on what is now the L. C. Smith farm southwest of town. There were five members present, and E. W. Brown, who later moved to Woodston, was class leader.

Rev. L. C. York of Bull City (Now Alton, Kan.) was the first Methodist preacher to preach in the town of Woodston. In the winter of 1886-7 he held a revival in the G. A. hall, resulting in 23 conversions. Subsequent to this in the year 1889, Rev. Issac Kurtz, organized the first class in town, and for some time the services were in the hall, but later they moved to the new school house where they remained until 1892.

The United Brethren had built a new church in the town and they together with the Methodists and Baptists agreed to hold union services, each congregation or denomination supporting its own pastor. This continued until the year 1896, at which time the Baptists and Methodists withdrew to the Free Methodist Church where services were held until the Union Chapel was built in 1898. Here the services alternated between the Methodists and Baptists while the Sunday School was conducted as a Union School.

In 1911 the Methodists decided to build, so having sold their interest in the Union Chapel to the Baptists, they purchased property on Main Street one block south of the depot. On the property was an old livery stable which was removed and the building begun.

Here a very beautiful edifice was erected at a cost of \$6000. The church was dedicated free of debt in one of the county's hardest years. Dr. Iliff preached the dedicatory sermon. Rev. F. N. Stelson was the pastor at the time, and he with R. Bisbee, B. F. Williams, H. B. Nye, W. H. Dennis, and D. C. Worden comprised the building committee.

The parsonage was built in the year 1914 at a cost of approximately \$1000. Rev. J. A. Westerman was the pastor.

During these years different charges grew out of this charge. Stockton, now the county seat has a large and flourishing congregation; Aurora belongs to the Natoma charge, as also does Pleasant Plains; Codell is the head of a circuit. But for many years the point in the Medicine Valley known as Survey was attached to the Woodston charge. The class at this point was organized about the same time that the Woodston class proper was organized, and about the same time as the Woodston class, and by the same pastor, Rev. Isaac Kurtz. The organization took place at a Camp Meeting in the Avery grove. Services were held in the old log house Grange Hall on the Big Medicine. There were 12 or 15 members in the class and H. Crunkshank was the class leader. Prior to the organization Rev. York had preached at the Grange a few times. Shortly after the organization as the result of a revival effort several probationers were received into the church. From the Grange Hall the society went to the Evangelical Church nearby to worship, and when the new school house was built the class went there where it has remained until the present time. Some of the class leaders following H. Crunkshank have been C. D. Howard and W. L. Shepard. The Sunday School was not organized until 1890. Up to this time they had associated themselves with the Evangelical Sunday School.

In the Spring of 1917 Woodston was made a station and Survey was to be supplied by Rev. J. F. Dennis. The charge had been gradually decreasing in membership for some time, and in the middle of the year 1917 it ceased its services altogether.

Several facts of interest group themselves about the Woodston charge. The different denominations in the town have seemingly prospered more since they have had their separate work; they have prospered spiritually, financially, and in membership. All of these churches are free of debt and are supporting a resident pastor.

Rev. Kurtz, the father of Methodism at Woodston and Survey, gave most of his services free of charge. He was a farmer, and so made his way. During those hard years it was a good thing for the charge.

Rev. R. Bisbee one of the Woodston pastors was once preaching at the Parker school house east of town and the rowdies tried to run him out. Later, the leader of the gang, a cowboy, was killed by the sheriff while resisting arrest.

At one time after the organization there was not a Methodist family living in town. Now the majority of the membership consists of town residents. The first Gospel Team service held by Woodston men was held at the Spring Branch Church, and at that time Rev. Isaac Kurtz, the Father of Woodston Methodism, died while giving his testimony. Recently the church was redecorated outside and in at a cost of \$150.00. At the present the officials are: Trustees, H. Reeves, W. Dunlap, A. Still, B. S. Williams, C. Minnick; League president, A. Hollen; president Ladies' Aid, Mrs. Emma Peacock; president W. H. M. S., Mrs. R. C. Meyers.

The pastors who have served the charge were: I. Kurtz, 1889-90; W. S. Morrison, '90-92; W. C. Littell, '93; E. M. Evans, '94; J. H. Hoff, '95; M. L. Kerr, '96;

I. L. Clark, '97-99; J. Minney, 1900; A. Modlin, '01; J. H. Laird, '02; A. W. Dorsey, '03; H. D. Nashburn, '04-5; Jas. Kerr, '06-9; R. Bisbee, '10; F. N. Stelson, '11-12; Alex Bryans, '13; J. A. Westerman, '14; C. R. Flowers '15-16; R. C. Myers, '17.

The statistics for 1917 give the following: Church, \$6000; parsonage, \$1000; expenses, \$236; full members, 112; preparatory, 27; support, pastor, \$1120; D. S., \$80; bishops, \$15; C. C's., \$40; F. M. S., \$35; H. M. S., \$15; Gd. total, \$580; 2 S. S's. O's. & T's., 29; enrollment, 256; Av., 127; Exp., \$104; Ep. L. Sr., 60.

APPENDIX.

- A. Conference Roll.
- B. Those Admitted on Trial.
- C. Members, Probationers, Local Preachers.
- D. Local Preachers Ordained.
- E. Benevolent Collections.
- F. Districts, with Presiding Elders or District Superintendents in Charge.
- G. Pastoral Charges and Dates of Organization.
- H. Pastoral Support from 1872 to 1883.
- I. Salaries of Pastors.
- J. Special Sermons.
- K. Church Property.
- L. Constitution of Itinerants' Club.
- M. Members of Faculty Kansas Wesleyan University, 1886-1918.

APPENDIX A.

CONFERENCE ROLL.

Roll of Conference Members.—The date on the left of the name indicates when connection with the Conference began, that on the right shows when it ceased. Those enrolled in 1883 were charter members. The letter l following a name indicates that he located that year; d, that he died; t, that he transferred; e, that he was expelled; w, that he withdrew. If no date is on the right the brother is still a member of the conference. R, that he removed and the manner of removal is not stated in Minutes. Ret, that he was placed on the retired list.

CHARTER MEMBERS OF

THE NORTHWEST KANSAS ANNUAL CONFERENCE.

1883	Allen, W. R. (r)	1903
1883	Antrim, J. A. (w)	1886

1883	Bailey, M. J. (r)	1908
1883	Baker, F. D. (r)	1915
1883	Bisbee, R. (r)	1910
1883	Boicourt, J. (t Kans. Conf.)	1892
1883	Breed, H. G. (t Tex.)	1895
1883	Bull, J. A. (d)	1913
1883	Campbell, D. D. (t Puget Sd.)	1889
1883	Caseley, C. W. (t Mo. Conf.)	1890
1883	Davidson, J. M. (t N. Neb.)	1884
1883	Dalton, H. (d)	1910
1883	Dana J. C. (r)	1912
1883	Fleisher, E. H. (t Des M.)	1901
1883	Grabe, S. W. (t Mo.)	1889
1883	Green, S. A. (d)	1916
1883	Hoffman, R. A.	
1883	Hollen, B. W. (d)	1915
1883	Leigh, W. R. (t Kans. Conf.)	1892
1883	Lockwood, J. H. (d)	1916
1883	Maxon, O. N. (t Des. M. Conf.)	1892
1883	McDowell, J. (d)	1914
1883	Miller, H. G. (d)	1887
1883	Morrill, I. G. (l)	1887
1883	Morrison, W. S. (d)	1893
1883	Morton, L. V. (d)	1897
1883	Pattee, A. C. (l)	1890
1883	Pittinger, J. (t N. J. Conf.)	1880
1883	Riley, A. T. (t Kans.)	1885
1883	Saville, W. A. (t Holston)	1898
1883	See, A. N.	
1883	Shackeeford, C. L. (d)	1899
1883	Stayt, J. A. (w)	1888
1883	Stolz, M. M.	
1883	Tuttle, F. L. (t S. Cal.)	1887
1883	Walker, J. C.	
1883	Zimmerman, E. R. (d)	1901
1884	Goodrich, E. E. (t Des M.)	1884

1884	Meredith, W. J.	-----	
1884	Robinson, W. T. (t Col. R.)	-----	1892
1884	Winterburn, G. W. (t Ida. C.)	-----	1897
1885	Cannon, W. L.	-----	
1885	Ekey, J. F. (l)	-----	1888
1885	Flowers, Jas (d)	-----	1915
1885	Hewlett, B. F. (S. Cal.)	-----	1888
1885	Manners, J. W. (l)	-----	1893
1885	McCoy, M. S. (t Cent'l Ill.)	-----	1890
1885	Michener, E. P.	-----	
1885	Matson, W. A. (d)	-----	1907
1885	Pickle, H. E. (l)	-----	1893
1885	Rarick, G. L.	-----	
1885	Scott, J. W. (l)	-----	1887
1885	Semans, S. L. (d)	-----	1912
1885	Shackelford, J. T. (d)	-----	1914
1885	Walker, N. A. (d)	-----	1897
1885	Williams, W. H. (t Col.)	-----	1889
1885	Wood, G. W. (t Des M.)	-----	1889
1885	Woodward, G. H. (d)	-----	1910
1885	Osman, J. O. (t Mo. Con.)	-----	1903
1886	McFadden, O. J. R.	-----	1889
1886	Best, A. W. J. (t St. Jn. R.)	-----	1889
1886	Elder E. B. L. (t Ala.)	-----	1905
1886	Loofbourow W. K. (Rock R.)	-----	1905
1886	Sedore, W. M.	-----	
1886	Staton, C. P. (t Puget Sd.)	-----	1886
1887	Presby, J. W. (t N. Eng. S.)	-----	1888
1887	Ferguson, S. R. (t Up. Ia.)	-----	1890
1887	Housel, L. O.	-----	
1887	Rhodes, B. F. (d)	-----	1914
1887	Schuyler Aron (d)	-----	1913
1887	Sweet, W. H. (d)	-----	1919
1887	Cumbow, A. F. (N. W. Neb.)	-----	1894
1887	Hall, I. S. (d)	-----	1915
1887	Mahaffie, W. H. (t Pug. Sd.)	-----	1892

1887	Ryan, J. M. (t Kans.)	1895
1887	Littell, W. C.	
1887	Allen, Don A. (t Des M.)	1895
1887	Smith, J. P. (t Ind. Mis.)	1892
1887	Mayo, H. M. (t Colo.)	1895
1888	Moore, F. N. (t Ark.)	1891
1888	Moore, F. N. (w)	1889
1888	Glick, G. M. (d)	1917
1888	Edgar, J. W. (t Ida.)	1888
1888	Dugger, L. A.	
1888	Orwig, J. B. (l)	1888
1888	Beckhart, A. D. (t Des Mo.)	1895
1889	Markley, A. J. (r)	1896
1889	Cheney, G. H. (d)	1913
1889	English, C. J. (t Des M.)	1890
1889	Taggart, T. J. G. (t Okl.)	1909
1889	Lucas, S. B. (w)	1893
1889	Robt. A. M. (t Des M.)	1894
1889	Perris C. V. (t S. Kans.)	1895
1889	King, J. L.	
1889	Pierce, W. R. (t Genesee)	1897
1889	Bailiff, E. H. (d)	1905
1890	Murray, D. G. (t Ills.)	1891
1890	Stauber, B. T. (r)	1915
1890	Kuhn, J. H.	
1890	Baker, Joseph (w)	1892
1890	McGurk D. (t Mo. Conf.)	1901
1890	Clark, J. F. (r)	1911
1891	Hood, G. W.	
1891	Allen, J. P. (t Kans.)	1901
1891	Tennant, G. L. (t N. W. Ia.)	1892
1891	Miller, G. P. (t St. L. C.)	1905
1891	Jenkins, W. E. (t W. Neb.)	1905
1891	Johnson, J. F.	
1891	Cox, F. N.	
1891	Nash, Wm. (1)	1900

1891	Morley, G. W. (t Mo.)	1891
1891	Baker, Jos. D. (r)	1891
1891	Kerr, Jas.	
1891	Thompson, C. M. C. (t Okla.)	1910
1892	Brown, M. T. (t Des Mo.)	1894
1892	Alderman, E. J.	
1892	Rogers, B. F.	
1892	Smith, P. (w)	1900
1892	Rich, G. W. (w)	1898
1893	Windsor, T. A. (w)	1897
1893	Clark, J. F.	
1893	Adams, J. W. (l)	1896
1893	Blundon, J. W. (d)	1915
1894	Line, C. E. (t Minn.)	1898
1894	Hutchins, E. L.	
1894	McDade, R. H. (t Phil.)	1907
1894	Horn, J. C. (r)	1896
1895	Selby, W. T. (w)	1901
1895	Applebee, W. (l)	1899
1895	Templin, F. L. (t Sw. Kans.)	1911
1895	Talmadge, C. W. (r)	1915
1895	Jordan, W. C.	
1895	Haupt, W. H. (w)	1897
1895	Hoff, J. H. (l)	1900
1895	Laird, J. H.	
1896	Trueblood, C. E. (t Kans)	1899
1896	Davis, C. A.	
1896	Gunckel, E. E.	
1896	Clark, J. N. (l)	1899
1896	Warren, G. B. (t b. Neb.)	1900
1896	Moulton, G. H. (w)	1900
1896	Kerr, M. L.	
1896	Hazlett, A. L. (t Col.)	1901
1897	Allen, W. O. (t Okl. C.)	1903
1898	Cleveland, H. A. (t N. Minn.)	1905
1898	Monroe, J. A. (t S. Kans.)	1901

1898	Greene, W. E. (N. Neb. Conf. T.)	1905
1898	Cox, W. E. (t Pug. Sd.)	1904
1898	James, T. H. (d)	1905
1898	Smith, A. E. (w)	1900
1898	Willis, F. N. (t Upper Ia.)	1906
1898	Amherst, H. G. (t N. W. Ia.)	1904
1898	Morley, G. W. (r)	1891
1899	Perry, Frank H. (l)	1901
1899	Holter, H. O. (t Kans. C.)	1910
1899	Bates, J. W. (t Mo.)	1916
1899	Hulbert, W. W. (t Cal.)	1911
1899	Scott, W. E.	
1899	Wynant, C. W. (d)	1910
1899	Mann, H. P. (d)	1912
1899	Allen, E. V. (t Kans.)	1901
1899	Dunham, R. E. (w)	1910
1899	Sexton, J. M. (l)	1912
1900	St. John, C. H. (d)	1904
1901	Barber, S. (t Kans. C.)	1904
1901	Muse, C. H. (t Ky. C.)	1905
1901	Shelton, A. H. (l)	1911
1901	Arnett, J. A. (t Mo.)	1902
1901	Schermerhorn, W. D. (t S. Dak.)	
1902	Harris, J. D. (t Ark. C.)	1903
1902	Ragle, N. S.	
1902	Brown, U. S.	
1902	Raby, F. P. (t Okla.)	1909
1902	Raby, F. P. (t Okl.)	1909
1902	Freemain, L. B.	
1902	Bowen, H. H. (t St. Jn's R.)	1912
1902	Lorenz, H. J.	
1902	Stevens, C. W.	
1902	Dews, W. M. (t Puget Sd.)	1909
1902	Smith, A. N.	
1903	Templin, H. M.	
1903	Wardrip, S. B. (t Ky.)	1908

1903	Brayman, W. E. (t Neb.)	1909
1903	Cowman, C. H.	
1903	Hutchins, B. F. (t Neb. C.)	1904
1903	Morton, A. J. (t S. Kans. C.)	1906
1903	Northrop, A. C. (t N. W. Ind.)	1904
1903	See, J. N. (Sup.)	
1903	Semans, A. S. (t S. Dak.)	1918
1903	Tannehill, E. H. (t S. W. Kans.)	1905
1903	Terry, M. G.	
1903	Snyder, C. M.	
1904	Goodrich, M. E. (t W. Va.)	1905
1904	Woods, C. C. (t S. Cal.)	1908
1904	Burnett, G. M. (t W. Neb.)	1908
1904	Rutledge, R. S. (t S. W. Kans.)	1909
1904	Kemp, L. W. (t S. Kans.)	1906
1904	Alexander, L. M.	
1904	Fleisher, Harry (r)	1911
1904	Gessell, O. (t Kans.)	1914
1904	Gilmore, J. B.	
1904	Wolfe, H. W.	
1904	Brooks, B. D.	
1904	McKeeve, L. A.	1906
1904	Borton, J. O.	
1905	Eldridge, J. M. (t Col. C.)	1907
1905	Loomis, M. F. (d)	1917
1905	Nichols, Don W. (t W. Va.)	1914
1905	Stelson, F. D.	
1905	Seidel, H. C. (t Neb. C.)	1905
1905	Uncapher, W. E.	
1905	Koser, A. C. (t Kans.)	1910
1905	Bruner, A. J. (t Kans. C.)	1905
1905	Davis, J. S. (t W. Neb.)	
1905	Christenburg, G. H. (t. Holston	1906
1905	McKean, I. L.	
1905	Pierce, W. A.	
1905	Mickey, J. J. (t Ore.)	1912

1905	Harper, W. S. (w)	1910
1905	Templin, J. A.	
1906	Neil, W. H. (t Ia. C.)	1912
1906	Dennis, J. F.	
1906	Johnson, F. C. (t Col.)	1911
1906	Newman, A. A. (t Holston)	1907
1906	Nixon, T. J.	
1906	Green, J. A.	
1906	Wilks, J. T. (d)	1911
1906	Holland, W. H. (t Mo. C.)	1907
1906	Shuler Jas. (t S. Kans.)	1908
1906	Thomas, J. R.	
1907	Turrentine, E. T. (Mo. Conf.)	1913
1907	Van Gundy, W. A.	
1907	Lockwood, F. C. (t Rock R.)	1895
1907	Ward, W. J.	
1907	Evans, P. (l)	1911
1907	Henslee, W. C. (t Nw. Ind.)	1918
1907	Darnell, O. A.	
1907	Hampton, W. H. (t Ore. C.)	1910
1907	Phillipe, W. A. (t Ill.)	1908
1907	Cummins, W. T. (t St. L.)	1909
1908	Carter, W. T. (t Mo. C.)	1910
1908	Carder, J. B. (t Kans.)	1908
1908	Chappell, S. A.	
1908	Hunter, J. K.	
1908	Rockwell, L. E.	
1908	Kippell, J. A.	
1908	Steere, L.	
1908	James, A. W. (r)	1909
1908	Ryder, G. M.	
1908	Dorsey, A. W. (l)	1909
1908	Hicks, L. C.	
1909	Smith, R. P. (t Mont.)	1916
1909	Rice, A. D.	
1909	Martin, G. W. (t Okl.)	1913

1909	Baker, C. (t Mo. C.)	1910
1909	Thomas, B. F. (t Nw. Ia.)	1912
1909	Sitterley, E. F. (d)	1916
1909	Miller, J. Morton	
1909	Muir, C. W. (t Neb. C.)	1910
1909	Davis, M. E. (t Okl.)	
1909	Johnson, G.	
1909	Plantz, J. A. (t R. R.)	1916
1909	Tinker, C. E.	
1909	Starbuck, M. R.	
1909	Labourn, L. E.	
1910	Smith, Attree	
1910	Wade, C. R.	
1910	Randall, H. P. (l)	1912
1910	Newton, J. M.	
1910	Harding, F. N. (t N. Wis.)	1913
1910	Stafford, G. W. (t Kans. C.)	1912
1910	Fort, Geo. C. (t N. Y. E.)	1913
1910	Onstott, D. (t Ky. C.)	1911
1910	Sites, J. B.	
1910	Renner, G. T.	
1910	Rath, E. C.	
1910	Moorman, C. W. (T. S. Ill.)	
1910	Basquin, H. P. (T. Kans.)	1913
1910	Dick, A. W.	1910
1910	Fisher, C. A. (r R. R.)	1916
1910	Cook, L. E.	
1910	Beltz, D. C. (t Ala.)	1913
1910	Stalnaker, W. K. W.	1912
1910	Sullivan, C. A. (T. Kans.)	1913
1911	Brown, R. M. (t S. Ill.)	1913
1911	Fry, W. S.	
1911	Allen, C. B. (t Cal. C.)	1911
1911	Hurbut, W. W.	
1911	Wilson, J. E.	
1911	Bridwell, E.	

1911	Ross, M. D. (t S. Ind.)	1913
1911	Jones, R. N. (t S. Ill. C.)	1912
1911	Fellows, C. A.	
1911	Hall, G. R.	
1911	Watson, J. B. (t Colo. C.)	1912
1911	Misel, O. M.	
1911	Chambers, J. W. M.	
1911	Creamer, J. R. (t Kans.)	1913
1911	Casselmann, G. C. (l)	1915
1911	Carlton, A. L.	
1911	Reed, C. N. (r)	
1912	Brannon, L. L. (t Okl.)	1914
1912	Harris, J. D. (t Ark. C.)	1912
1912	Hale, A. S.	
1912	Wood, C. E.	
1912	Magee, D. B.	
1912	Brown, F. C. (t S. Ill.)	1913
1912	Christensen, A. H. (t Kans.)	1914
1912	Johnson, F. C. (t Colo.)	1911
1912	Westerman, J. A.	
1912	Smith, W. G.	
1912	Freeman, O. M. (t S. Da.)	1916
1912	Caldwell, W. E. (t Wy.)	1916
1912	Bennett, A. G.	
1913	Brimlow, T. M.	
1913	Gibson, G. A. (l d)	1917
1913	Irie, C. W.	
1913	Van Leer, M. B. (t Centl. I.)	1916
1913	Wickman, M. L.	
1913	Proven, F. R. (t Kans.)	1914
1913	Hoon, T. E.	
1913	Waggoner, G.	
1913	Wall, C. E.	
1913	Courter, F. L.	
1913	Cutler, L. C.	
1913	Brown, C. M.	

1913	Muxlow, Thos. (d)	1917
1913	Allen, W. A.	
1914	Colvin, D. H.	
1914	Webb, J. A.	
1914	Sernans, C. J.	
1914	Kind, C. H.	
1914	Flowers, C. R.	
1914	Morgan, R. E.	
1915	Allen, O. B.	
1915	Wall, G. W.	
1915	Sutton, R. K.	
1915	Woodward, W. R.	
1915	White, J. P.	
1915	Cunningham, F. B.	
1915	Cobb, L. C.	
1915	F. L. Farley	1917
1915	Gunckel, D. O.	1917
1915	Mourve, L.	1917
1915	King, C. J. H. (d)	1916
1915	Dussair, J. C.	1917
1915	Mann, G. P.	1917
1915	Hall, C. E.	1917
1916	Barber, Samuel	1917
1916	John, F. Harmon	
1916	Louis Hassel	
1916	F. E. Madden	
1916	Thomas Miller	
1916	M. H. Mathisl	
1916	James Taylor	
1916	Geo. Winters	
1916	E. H. Fidton	
1916	L. M. Canfield	
1916	Bethel Cook	
1916	W. Carle Green	
1916	O. E. Shaal	
1916	Milton E. Smith	

1916	Spalding, C. E.	-----	
1916	John P. White	-----	
1917	J. B. Cummins (S. Ill.)	-----	
1917	Noah Dunthit (S. Ill.)	-----	
1917	W. A. Fortner	-----	
1917	B. C. Wolfe	-----	
1917	O. G. Brown	-----	
1917	R. C. Myers	-----	
1918	E. Hislop	-----	1918
1918	G. W. Martin	-----	1918
1918	C. A. Erdman	-----	1918
1918	C. P. Eklund	-----	1918
1918	W. I. Torbit	-----	1918

APPENDIX B.

THOSE ADMITTED ON TRIAL.

Those who were received on trial, date on left indicates when received, on right when relation was changed. A means admitted into Conference, dis. discontinued, w withdrawn, d died, t transferred, r removed from Conference without record as to where or in what way.

1883	Cannon, W. L. (a)	-----	1884
1883	Cary, E. G. (dis.)	-----	1885
1883	Flowers, James (a)	-----	1885
1883	Goodrich, E. (a)	-----	1884
1883	Hewlett, B. F. (a)	-----	1885
1883	Manners, J. W. (a)	-----	1885
1883	Meredith, W. J. (a)	-----	1884
1883	Pickel, H. E. (a)	-----	1885
1884	Donor, W. H. (a)	-----	1885
1884	Pharo, A. (dis.)	-----	1886
1884	Stayton, C. P. (a)	-----	1886
1883	Price, E. R. (d)	-----	1884
1883	Rarick, G. L. (a)	-----	1885
1883	Robinson, W. T. (a)	-----	1884

1883	Semans, S. L. (a)	1885
1883	Williams, W. H. (a)	1885
1883	Winterburn, G. W. (a)	1884
1883	Woodward, G. H. (a)	1885
1884	Allen, Don A. (a)	1887
1884	Burt, D. W. (t Colo.)	1888
1884	Crumley, A. (dis.)	1887
1884	Littel, W. C. (a)	1887
1884	Mayo, H. M. (a)	1887
1884	Morse, A. M. (dis.)	1887
1885	Ryan, J. M. (a)	1887
1885	Smith, J. P. (a)	1887
1885	Stayton, C. P. (a)	1886
1886	Edgar, J. W. (a)	1888
1886	Dugger, L. A. (a)	1888
1886	Orwig, J. B. (a)	1888
1886	Cheney, G. H. (a)	1889
1887	English, C. J. (a)	1889
1887	Lott, A. M. (a)	1889
1887	Lucas, S. B. (a)	1889
1887	Markley, A. J. (a)	1889
1887	Taggart, T. J. H. (a)	1889
1887	Stocking, William (dis.)	1889
1887	Swahlen, W. F. (dis.)	1891
1888	Plummer, H. S. (dis.)	1890
1888	Cox, F. T. (a)	1891
1888	Morley, G. W. (a)	1891
1888	Johnson, J. F. (a)	1891
1888	Baker, Joseph (a)	1890
1888	Tennant, G. L. (a)	1891
1888	Murray, D. G. (a)	1890
1888	Kuhn, J. H. (a)	1890
1888	McGurk, D. (a)	1890
1889	Jenkins, W. E. (a)	1890
1889	Allen, J. P. (a)	1891
1889	Miller, G. P. (a)	1891

1889	Nash, William (a)	1891
1890	Lockwood, F. C. (a)	1894
1890	Wheat, G. W. (a)	1891
1890	Thompson, C. M. C. (a)	1894
1890	Rogers, B. F. (a)	1892
1890	Clark, J. F. (a)	1893
1891	Adams, J. W. (a)	1893
1891	Blundon, J. W. (a)	1893
1891	Quinn, R. A. (t Iowa)	1893
1892	Moyer, M. O. (a)	1897
1892	Allen, J. M. (dis.)	1901
1892	Gouldin, L. F. (dis.)	1895
1892	Jordan, W. C. (a)	1895
1892	Templin, F. L. (a)	1895
1893	Sheldon, H. H. (t S. Kans.)	1895
1893	Damon, E. E. (t Ida. C.)	1897
1893	Bowen, H. H. (a)	1902
1893	Laird, J. H. (a)	1895
1893	Kerr, M. L. (a)	1896
1893	Mumford, M. J. (a)	1897
1893	Haupt, W. H. (a)	1895
1893	Talmadge, C. W. (a)	1895
1893	Hoff, H. (a)	1895
1893	Evaase, M. T. (a)	1898
1893	Hazlett, A. L. (a)	1896
1893	Allen, W. O. (a)	1897
1893	Clinger, J. A. (dis.)	1896
1894	Morris, J. V. (t Central Tenn.)	1897
1894	Hogan, John (t Okl.)	1896
1894	Colwell, F. A. (t Okl.)	1900
1894	Davis, C. A. (a)	1896
1894	Gunckell, E. E. (a)	1896
1894	Clark, J. N. (a)	1896
1894	Warren, G. B. (a)	1896
1894	Kerr, James (a)	1898
1894	McPeck, J. W. (dis.)	1896

1894	Trueblood, C. E. (a)	1896
1894	Cummings, W. T. (d)	1894
1895	Elwell, S. C. (dis.)	1898
1895	Kelley, W. B. (a)	1897
1895	Suapp, J. W. (a)	1897
1895	Jones, O. F. (d)	1898
1896	Vandervort, W. S. (a)	1895
1896	Selby, W. T. (a)	1895
1898	Green, W. E. (a)	1898
1896	James, T. H. (a)	1898
1896	Cox, W. E. (a)	1898
1896	Willis, F. N. (a)	1898
1896	Smith, A. E. (w)	1900
1896	McWright, W. A. (dis.)	1898
1896	Stevenson, C. H. (t N. Minn.)	1897
1897	Allen, E. V. (a)	1900
1897	Bates, J. W. (a)	1899
1897	Scott, W. E. (a)	1899
1897	Hurlbut, W. W. (a)	1899
1897	Holter, H. O. (a)	1899
1897	Lorenz, H. J. (a)	1902
1898	Sexton, J. M. (a)	1900
1898	Dunham, R. E. (a)	1900
1898	Ramsey, J. J. (dis.)	1899
1899	Templin, H. M. (t New Ark.)	1902
1899	Schermerhorn, W. D. (a)	1901
1899	Arnett, J. A. (a)	1900
1899	McKiddy, H. A. (dis.)	1902
1899	See, J. N. (a)	1903
1899	Woolever, W. O. (t)	1899
1899	Dimond, R. A. (t)	1900
1899	Ragle, N. S. (a)	1902
1899	Manker, H. A. (w)	1900
1899	Falgren, C. A. (w)	1900
1899	Perry, F. H. G. (a)	1900
1900	Dews, W. M. (a)	1902

1900	Raby, F. P. (a)	1902
1900	Clark, I. L. (dis.)	1902
1900	Mann, Grant (dis.)	1904
1900	Tremain, L. B. (a)	1902
1900	Stevens, C. W. (a)	1902
1900	Smith, J. M. (dis.)	1902
1900	Snyder, C. M. (a)	1903
1900	Tanneyhill, E. H. (a)	1903
1900	Morton, A. J. (a)	1903
1900	Brayman, W. E. (a)	1903
1900	Northrop, A. E. (a)	1903
1900	Semans, A. L. (a)	1903
1900	Cowman, C. H. (a)	1903
1900	Terry, M. H. (a)	1903
1900	Gilmore, J. B. (a)	1904
1900	Wolfe, H. W. (a)	1904
1900	Allison, W. T. (t Ok.)	1903
1903	Christenberry, G. H. (a)	1905
1903	McKean, I. L. (a)	1905
1903	Pierce, W. A. (a)	1905
1903	Harper, W. S. (a)	1905
1903	Mickey, J. J. (a)	1905
1903	Nixon, T. J. (a)	1906
1904	Green, J. A. (a)	1906
1904	Wilks, J. T. (a)	1906
1904	Holland, W. H. (a)	1906
1904	Winslow, G. J. (dis.)	1905
1904	Lawyer, H. C. (dis.)	1907
1905	Darnell, O. A. (a)	1907
1905	Schmidt, A. C. (t Kans.)	1907
1905	Henslee, W. C. (a)	1907
1905	Hampton, W. H. (a)	1907
1905	Phillippe, W. A. (a)	1907
1906	Dorsey, A. W. (a)	1908
1906	Craven, J. H. (t N. Neb.)	1912
1906	Myers, R. J. (t S. W. Kans.)	1908

1906	Herrington, W. W. (t Kans.)	1908
1906	Davis, B. F. (t Kans.)	1907
1906	Johnson, G. (a)	1909
1906	Hicks, L. C. (a)	1908
1906	Armstrong, W. A. (t Cal.)	1910
1907	Cook, L. E. (a)	1908
1907	Jordan, C. C. (t N. Ind.)	1912
1907	Laybourne, L. E. (a)	1909
1907	Plantz, J. A. (a)	1909
1907	Tinker, C. E. (a)	1909
1907	Pierce, W. N. (dis.)	1910
1907	Harris, W. C. (r)	1908
1907	Starbuck, M. R. (a)	1909
1908	Rath, E. C. (a)	1910
1908	Moorman, C. W. (t S. Ill.)	1910
1908	Corrie, C. M. (t Ills.)	1910
1908	Basquin, H. P. (a)	1910
1908	Dick, A. W. (a)	1910
1909	Chambers, J. E. M. (a)	1911
1909	Creamer, J. R. (t a Kans.)	1911
1909	Casselman, G. C. (a)	1911
1909	Reed, C. M. (a)	1911
1909	Fisher, C. A. (a)	1910
1909	Carlton, A. L. (a)	1911
1910	Whittsitt, V. V. (a)	1918
1910	Hoyt, W. F. (dis.)	1912
1910	Kolsky, C. (d)	1915
1910	Freeman, O. M. (a)	1912
1910	Courter, F. L. (a)	1914
1910	Medley, F. G. (dis.)	1912
1911	Ross, M. D. (t So. Ind.)	1914
1911	Hall, C. E. (a)	1913
1911	Hendrickson, W. W. (dis. w)	1915
1911	Morgan, R. E. (a)	1914
1911	Lathrop, Frank (a Ill.)	1913
1911	Read, W. B. (t Colo.)	1914

1911	Clark, W. N. (t Rock R.)	1915
1910	Henslee, A. C. (a)	1913
1910	Cutler, L. C. (a)	1913
1912	Monroe, L. (a)	1915
1912	Harbold, P. R. (t Mo.)	1913
1912	Gunckel, D. O. (a)	1915
1912	Munson, F. L. (t Ida.)	1913
1912	Sernans, C. J. (a)	1914
1912	Strite, W. W. (t Col. R.)	1916
1912	Glazier, W. (r)	1912
1912	Pruit, R. F. (dis.)	1914
1912	King, C. H. (a)	1914
1912	Green, W. C. (a)	1916
1912	Bryans, Alex. (t S. Kans.)	1913
1912	Flowers, C. R. (a)	1914
1912	Muxlow, Thos. (a)	1912
1912	Brown, J. E. (d)	1913
1912	Goldin, H. R. (d)	1915
1912	Brown, C. M.	
1913	Waggoner, G. (a)	1913
1913	Winters, Geo. (t Ill.)	1914
1913	Cunningham, F. B. (a)	1915
1913	Dussair, J. C.	
1913	Cobb, L. C. (a)	1915
1913	Farley, F. L. (a)	1915
1913	Zook, W. H. (a)	1917
1914	Schaal, O. E. (a)	1916
1914	Cook, Bethel (a)	1916
1914	Canfield, L. M. (a)	1916
1914	Parker, Robert (a)	1917
1914	Smith, M. E. (a)	1916
1914	Warren, A. W. G.	
1914	Cox, C. C. (dis.)	1916
1914	Spalding, C. E.	
1915	Harbour, E. O. (a)	1917
1915	Mickey, L. I. (dis.)	1917

1915	Lowhead, R. E. (a)	1917
1915	Armstrong, W. A. (d)	1916
1915	White, J. P. (a)	1916
1916	Fred Blanding (a)	1918
1916	M. H. Bisbee (a)	1918
1916	H. C. Marston	
1916	E. S. Pangburn	
1916	L. N. Templin	
1917	E. M. Bisbee	
1917	Nelson, S. Bossing	
1917	Vern Daniels	
1917	A. J. Glanz	
1917	E. K. Hillbrand	
1917	C. Merle Nutter	
1917	H. C. Atkins	
1917	Mark E. Smith	
1917	Ralph Snyder	
1918	Roy D. Plott	
1918	F. G. Smith	
1918	J. H. Strayer	
1918	LeRoy F. Arend	
1918	R. W. Johnson	
1918	D. E. Railing	
1918	P. H. Smith	
1918	John T. Frazer	
1918	James Roberts	

APPENDIX C.

MEMBERS, PROBATIONERS, LOCAL PREACHERS.

Year.	Members.	Probs.	L. Ps.	Efc.	Ret.	Supr.	On T.	Suppl.	Totals.	Ch.	Ds.	D. P.
1883	5,095	1,083	82	39	1	1	15	18	6,334	72	67	--
1884	5,990	973	62	39	3	2	14	18	7,121	76	62	--
1885	6,394	1,190	73	55	5	2	10	16	7,745	74	57	--
1886	7,302	1,693	91	62	1	2	11	26	9,188	75	98	--
1887	9,098	2,853	100	65	3	2	17	35	12,173	94	96	1
1888	10,286	3,193	101	71	4	3	16	31	13,705	107	86	--
1889	10,796	3,126	92	72	9	3	13	24	14,135	106	124	--
1890	12,281	3,090	86	75	5	2	13	36	14,588	119	123	1
1891	10,753	1,660	80	73	6	3	10	28	12,613	118	104	--
1892	10,811	1,424	71	75	4	2	11	35	12,463	116	127	1
1893	11,022	2,019	74	70	4	5	23	46	13,263	123	119	1
1894	11,784	2,911	79	75	3	6	32	30	14,920	118	110	--
1895	12,472	2,927	79	71	7	8	25	33	15,622	118	125	--
1896	12,712	2,411	70	75	7	6	20	30	15,333	114	99	--
1898	12,990	1,927	70	82	11	5	12	37	15,134	117	120	--
1897	12,416	1,874	75	77	9	6	19	28	14,504	112	105	2
1899	12,952	1,366	72	80	13	6	17	31	14,537	117	104	--
1900	13,193	1,737	76	77	16	6	26	33	15,164	122	112	--

Year.	Members.	Probs.	L. Ps.	Efc.	Ret.	Supr.	On T.	Suppl.	Totals.	Ch.	Ds.	D. P.
1901	13,426	1,632	76	69	16	9	28	34	15,290	121	125	2
1902	13,532	1,837	75	77	19	8	23	28	15,601	122	98	--
1903	13,599	1,917	81	81	22	8	18	36	15,762	122	136	--
1904	14,094	1,504	60	86	21	7	12	31	15,815	122	155	1
1905	14,053	1,754	56	83	24	7	10	39	16,036	123	148	2
1906	14,315	1,872	69	88	25	6	14	41	16,430	125	104	--
1907	15,035	2,303	71	87	26	8	15	41	17,586	135	146	1
1908	16,599	3,318	67	93	27	6	17	38	20,165	143	162	--
1909	18,739	1,712	72	100	31	5	17	33	20,709	138	144	--
1910	19,425	1,283	59	104	30	6	15	29	20,951	142	177	4
1911	19,293	1,256	90	111	33	7	18	23	20,831	140	183	2
1912	19,271	967	82	106	35	8	29	21	20,519	139	138	2
1913	19,054	1,037	66	111	38	5	24	16	20,285	133	167	3
1914	19,329	1,341	61	102	39	7	21	27	20,927	138	181	4
1915	19,175	1,008	61	104	41	12	18	23	20,442	141	196	4
1916	19,668	886	51	112	37	10	9	27	20,800	145	212	5
1917	21,684	1,232	60	125	39	7	16	27	21,684	152	218	3

Table explained: Column 1, number full members; 2, probationers; 3, local preachers; 4, effective; 5, retired; 6, supernumerary; 7, on trial; 8, supplies; 9, total preachers and members; 10, charges; 11, deaths; 12, preachers died.

APPENDIX D.

LOCAL PREACHERS ORDAINED.

DEACONS.

1883 McRacken, A. J.	1891 McPeck, J. W.
1883 Medcraft, John	1891 Hoff, J. H.
1883 Core, E. G.	1891 Quinn, R. A.
1883 Mitchell, H.	1891 Allen, J. M.
1884 Blundon, J. W.	1891 Bennett, W. R.
1884 Staton, C. P.	1892 Allen, W. O.
1884 Flowers, Jas.	1893 Smith, F. A.
1884 Williams, W. H.	1893 Clinger, Jas. A.
1884 Edgar, J. W.	1893 Hazlett, A. L.
1884 Crumley, A.	1893 Lockwood, F. C.
1886 Kurtz, I.	1893 Laird, J. H.
1886 Markley, A. J.	1893 Brown, J. E.
1886 Burt, D. W.	1894 Hall, L. M.
1886 Harper, B. F.	1894 Johnson, J.
1886 Horton, J.	1895 Beauchamp, N. W.
1886 Morley, G. W.	1896 Keeley, W. B.
1886 Enyart, A.	1896 Henslee, A. C.
1886 English, C. J.	1896 Mueller, E. W.
1889 Day, W. C.	1896 Colwell, F. A.
1889 York, F. C.	1897 Sage, G. W.
1889 Ellis, A.	1897 Leake, J. S.
1889 Booth, I.	1898 Washburn, H. D.
1889 Bell, J. M.	1898 French, D. E.
1889 Armstrong, W. A.	1904 Thompson, J. R.
1890 Wheat, G. W.	1905 Schmidt, C. F.
1890 Colegrove, H. P..	1905 Phillippe, W. A.
1891 Adams, J. W.	1908 Brown, Maurice
1891 Baker, J. D.	1911 Griffin, L. H.
1891 Kerr, Jas.	1917 Simpson, Chas. H.
1891 Mitchel, A. T.	

LOCAL ELDERS.

1888 Blundon, J. W.	1897 Allen, J. M.
1890 Kurtz, Isaac	1903 Beauchamp, N. W.
1890 Armitstead, J. G. H.	1905 French, D. E.
1891 Harrison, D.	1907 Wilson, E. H.
1893 Lewis, J. B.	1907 Hicks, L. C.
1893 Booth, Isaac	1908 Thompson, J. R.
1896 Bates, J. T.	1916 Griffin, L. H.
1896 Hurlbut, W. W.	1917 Carpenter, C. E.
1897 Strange, W. L.	1918 Henderick, R. R.
1897 Allen, W. O.	

APPENDIX E.

BENEVOLENT COLLECTIONS.

Year.	Mis.	Ch. E.	S. S.	T. S.	F. M.	C. F.	Edu.	B. S.	W. F.	W. H.	E. F.	C. C.	G. C.	O. C.
1883	\$540	\$187	\$38	\$22	\$101	--	\$141	\$88	\$93	--	\$133	\$154	--	\$253
1884	986	178	47	33	117	--	123	87	290	--	177	160	--	479
1885	1,102	235	42	35	154	--	319	85	273	8	202	248	--	1,916
1886	1,841	275	67	43	148	--	744	41	353	21	220	153	--	499
1887	2,171	715	81	67	384	--	660	64	573	37	301	287	--	733
1888	2,081	541	53	42	394	--	828	32	394	33	298	222	--	281
1889	1,890	388	69	56	299	--	299	44	514	73	246	177	--	236
1890	2,283	538	77	65	351	--	1,084	78	465	248	370	269	--	1,911
1891	1,639	377	49	46	192	--	314	47	415	487	224	153	--	---
1892	2,079	521	75	65	285	--	267	32	527	118	307	245	--	56
1893	2,360	617	85	81	284	357	1,208	215	517	310	435	359	--	179
1894	2,343	489	67	59	275	285	871	105	529	373	321	384	--	---
1895	1,664	282	65	51	162	259	662	98	495	167	170	290	31	105
1896	1,718	257	46	36	139	193	620	82	400	165	194	360	153	373
1897	2,079	296	67	46	201	192	1,104	140	305	106	185	332	9	21
1898	3,725	390	102	86	298	319	1,044	287	426	214	401	612	--	260
1899	3,750	428	101	81	373	374	1,137	43	495	218	453	633	--	367
1900	3,828	497	99	89	418	380	1,278	39	529	199	437	768	258	1,607
1901	3,997	486	101	90	417	293	1,337	705	141	496	778	35	17	1,722

APPENDIX E.

BENEVOLENT COLLECTIONS.

Year.	Mis.	H.C.E.	T.	S.S.	Fr.	Cf.	Edu.	B.S.	W.F.	W.H.	E.F.	C.C.	O.C.	G.E.
1902	\$4,333	\$103	\$90	\$483	\$426	\$354	\$1,163	\$80	\$688	\$491	\$568	\$1,133	\$1,271	\$3
1903	5,074	117	88	521	457	337	1,173	65	713	754	568	1,238	1,422	--
1904	6,081	107	89	585	506	346	1,654	76	773	368	596	1,589	4,598	--
1905	7,446	117	98	684	525	442	2,376	92	724	615	660	1,614	2,585	--
1906	9,411	206	145	776	594	472	2,551	168	1,003	676	776	2,098	5,217	--
1907	12,373	223	165	1,014	787	491	2,768	166	1,708	1,023	824	2,300	1,509	--
1908	10,002	181	--	5,432	1,087	806	1,842	149	1,309	1,006	880	2,483	1,704	28
1909	10,696	457	--	6,704	1,041	624	3,121	178	1,428	1,117	922	2,828	1,753	560
1910	11,432	1,068	--	6,194	921	718	3,163	211	2,120	1,621	1,171	3,058	5,702	218
1911	11,511	809	--	5,950	882	812	5,189	176	1,823	2,138	1,156	3,477	1,527	482
1912	7,756	557	--	5,291	688	735	4,852	123	2,359	4,307	996	3,304	2,172	287
1913	9,818	766	--	6,015	825	792	5,492	129	2,486	2,733	1,184	3,751	3,335	34
1914	7,270	676	--	5,101	752	714	5,569	208	2,634	1,982	1,574	4,184	2,633	77
1915	8,821	780	--	5,714	940	591	5,823	291	2,848	1,831	1,842	4,617	5,533	334
1916	8,547	462	--	6,069	977	649	6,249	305	2,986	1,731	2,070	4,862	4,571	887

APPENDIX F.

DISTRICTS AND PRESIDING ELDER IN CHARGE.

1883	Beloit	J. H. Lockwood
1883	Kirwin	H. G. Breed
1883	Salina	A. N. See
1884	Beloit	C. S. Shackelford
1885	Kirwin	H. G. Breed
1886	Ellsworth	M. M. Stolz
1886	Norton	S. A. Green
1886	Osborne	J. Boicourt
1886	Salina	J. H. Lockwood
1887	Salina	J. H. Lockwood
1888	Beloit	E. P. Michener
1889	Beloit	E. P. Michener
1890	Beloit	E. P. Michener
1891	Norton	E. W. Allen
1892	Ellsworth	A. N. See
1892	Beloit	J. A. Bull
1892	Salina	W. H. Sweet
1893	Concordia	F. D. Baker
1893	Ellsworth	W. A. Saville
1893	Norton	E. W. Allen
1893	Salina	W. H. Sweet
1894	Salina	W. H. Sweet
1895	Ellsworth	I. McDowell
1896	Norton	M. M. Stolz
1897	Norton	M. M. Stolz
1898	Beloit	J. H. Lockwood
1898	Norton	L. O. Housel
1898	Salina	M. M. Stolz
1899	Concordia	T. J. H. Taggart
1900	Concordia	T. J. H. Taggart
1901	Ellsworth	A. N. See
1902	Ellsworth	A. N. See
1903	Ellsworth	A. N. See

1904	Beloit	F. D. Baker
1905	Norton	W. J. Meredith
1905	Salina	B. T. Stauber
1905	Concordia	C. W. Wynant
1906	Concordia	C. W. Wynant
1907	Ellsworth	U. S. Brown
1908	Ellsworth	U. S. Brown
1909	Ellsworth	U. S. Brown
1910	Colby	M. F. Loomis
1910	Mankato	L. E. Rockwell
1910	Salina	J. W. Snapp
1911	Salina	J. W. Snapp
1912	Salina	J. W. Snapp
1913	Ellsworth	C. W. Stevens
1914	Ellsworth	C. W. Stevens
1915	Mankato	H. M. Templin
1916	Salina	G. R. Hall
1916	Colby	M. G. Terry

APPENDIX G.

PASTORAL CHARGES AND DATES OF ORGANIZATION.

Districts and Pastoral Charges, with date when first appearing in minutes:

- 1868 Salina, Smoky Hill, Manhattan District.
- 1870 Solomon, Concordia.
- 1871 Clyde and Salt Marsh, Lake Sibley and Concordia, Beloit, Salina Circuit, Jewell.
- 1872 Belleville, Cawker, Osborne, Minneapolis, Rice.
- 1873 Scipio, Smith Center, Delphos, Ellsworth, Russell, Smoky Hill.
- 1874 White Rock, Marsh Valley, Kirwin.
- 1875 Seapo.
- 1876 Saline River Circuit, Salt Creek, Gypsum Creek, Beloit Circuit, Phillipsburg, Norton Center.
- 1877 Brookville, Saltville, Delhi, Jewell Center, Mt. Hope.

- 1878 Venaugo, Round Springs, Lime Stone, German-
town, Pottersburg, Rooks, Decatur, Hays
City, Ellis, Russell.
- 1879 Wilson, Scottville, Solomon Rapids, Downs,
Glen Elder, N. Plum Creek, Cedarville, Long
Island, Logan, Solomon Valley, Spring City,
Oberlin, Letta, Jennings, Graham Center,
Sugar Loaf, Alcona, Stockton, Bull City,
Medicine Creek, Plainville, Bristow, Wa-
Keeney.
- 1880 Gorham, Vesper, Bennington, Mellville and
Ellsworth Center, Oak Hill, Lenora, Atwood,
Jamestown, Burr Oak, Nelson Center and
Enterprise, Brown's Creek, Scandia, Oak
Creek, Republic City, Greenleaf, Bunker Hill,
North Plum Creek, Deer Creek, N. Beaver,
Cobyer, Lenora, Sheridan, Atwood and
Beaver.
- 1881 Ionia and McCabe Chapel, Mankato, Ellis, Gra-
ham, Marvin, Cora.
- 1882 Conference is organized. The districts are Be-
loit, Kirwin and Salina.
- 1882 Bunker Hill Circuit, Coursens Grove, Glasco,
Scandia, Omio, Oberlin, Roscoe, Plainville.
- 1883 Ada, Mentor, Monroe, Paradise, Highland and
Harrison, Cedarville, Pleasant Plain, State.
- 1884 Minneapolis Circuit, Salina Second Church,
Reubens, Twelve Mile, Judson, Clayton.
- 1885 Devizis, Kirwin Circuit, Kenneth, Portis, At-
wood.
- 1886 Two new districts are formed. They are now
Beloit, Ellsworth, Norton, Osborne and Sa-
lina. Reamsville, Alton, Cumberland, Salem,
Grover, Victor, Burr Oak Circuit, Wayne,
Hollis, Golden Belt, Grainfield, WaKeeney
Circuit, Wallace, Lebanon, Achilles, Bird

- City, Dickeyville, Jackson, Norcatur, Voltair, Oakley, Milbrook, Hoxie, Colby.
- 1887 Belleville Circuit, Ida, Gorham, Gove City, Densmore, Atwood Circuit, Herndon, Loyle, Norton Circuit, Prairie View, Sherman Center and Eustis, Shioleth, Webster, Woodruff, Prospect, Wormer, Woodston, Beverly and Tescott, Culver, Lamar, Kanapolis, Sharon Springs, Sylvan Grove, Russell Circuit, Russell Springs, Milo, Victor.
- 1888 Elkadore, Fremont, Goodland, Alma, Hoxie, Lawnridge, Phillipsburg Circuit, Mattison, Blakeman, Waldo, Vine Creek, Agra, Barnard, Lindsburg, Marquette.
- 1889 Courtland, Formoso, Mankato Circuit, Ogallah, Narka, Cuba, Augustine Springs, Brewster, Banner, Grainfield, Hollyrood, Hill City, Palco, Lucas, Utica, Shields, Walker, Webb, Oronoque, Rexford, St. Francis, Luray, Munden, Densmore.
- 1890 Beloit District becomes the Concordia District. Codell, LaBlanche, Galatia, Goodland Circuit, LaCross, Penoka, Ransom Winona, Kanona, Selden.
- 1891 Warwick, Griswold, Monument, Lebanon, McCracken.
- 1892 Beloit District takes its former place and Osborne drops out. Maryville, Webber, Skelton, Ruleton, St. Francis Circuit, Natoma, Dana, Burr Oak Circuit.
- 1893 Kensington, Pierce City, Verbeck, Edson, Kanorado, Levant, Bellair.
- 1894 Randall, Morland, Claflin, Hays City Circuit, WaKeeney Circuit, Oberlin Circuit, Paradise.
- 1895 Esbon, Linda.
- 1896 Wells.

- 1897 Deviger, Dresden, Lamburn, Bloomington.
- 1898 Bow Creek, Woodruff.
- 1900 Walnut, Lorain, Agra.
- 1901 Quinter, Riverside, Birkville, Gem, Lucas.
- 1903 Beaver Valley, Ransom Circuit.
- 1904 Orion.
- 1905 Bohemian Church, Cuba, Simpson, Cedar Bluffs.
- 1907 Covert, Bassettville, St. Francis Circuit, Montrose, Talmo, Brownville.
- 1908 Morland Circuit, Bethel.
- 1909 Districts are rearranged. Norton drops out. Mankato takes place of Belleville and Concordia. Blue Hill, Traer, Glade, John Huss, University Church, Studley.
- 1910 Loyle, Lucas Circuit, Utica, Speed.
- 1911 Codell, New Cambria, Mt. Hope.
- 1912 Dorrence.
- 1914 Excelsior, Cedar, Star, Carneiro, Agenda.
- 1915 Roxbury.
- 1916 Ruleton.
- 1917 Survey, Hill City Circuit, Wheeler, Zurich, Grand Avenue, Salina, Oakdale.

APPENDIX H.

PASTORAL SUPPORT FROM 1872 TO 1883.

Ministerial support from 1872 to 1883 on the charges in the Kansas Conference, which fell into the N. W. Conference at the division; also the amount paid on benevolences during those years, the average salary and the deficiencies.

Smallest	Aver.	Def.	No. C	No. Par.	Date	Tot. Sal.	Tot. Ben.	Larg. Sal.
\$113	\$468	\$ 827	1	1	1872	\$3712	\$ 72	\$ 900
220	270	1492	1	1	1873	2430	27	500
162	479	2892	4	1	1874	7664	112	500
40	218	4435	6	2	1875	3488	47	625
112	318	3739	8	2	1876	6036	161	650
89	327	2823	10	3	1877	8175	155	1000
120	348	4081	10	7	1878	11136	204	1000
63	337	3372	20	10	1879	13480	206	1000
10	280	4418	29	20	1880	15960	888	1050
42	365	6606	33	26	1881	22995	594	814
60	445	5691	37	31	1882	32930	1062	900
	\$365.5	\$4,037.06			Av. Yr.	\$12800.6	\$352.8	

APPENDIX I.

SALARIES OF PASTORS.

Year	Totals by Decades.			
	High	Low	Aver.	Def.
1883 -----	\$1200	\$ 82	\$380	\$5249
1884 -----	1150	80	480	4754
1885 -----	1200	105	437	5196
1886 -----	1200	42	468	4958
1887 -----	1350	112	483	5143
1888 -----	1350	58	449	11626
1889 -----	1350	30	424	13766
1890 -----	1350	38	430	10626
1891 -----	1350	31	368	16369
1892 -----	1350	25	422	10350
-----	12650	583	434.1	10037
1893 -----	1350	50	446	8065
1894 -----	1544	26	445	11851
1895 -----	1500	37	376	16294
1896 -----	1350	105	351	18137
1897 -----	1265	50	396	14218
1898 -----	1200	45	454	8265
1898 -----	1200	45	454	8265
1899 -----	1550	72	465	8034
1900 -----	1200	100	470	5316
1901 -----	1200	50	492	6999
1902 -----	1200	80	512	6055
-----	1455.9	66.0	486.1	1049
1903 -----	1340	60	515	5894
1904 -----	1500	50	570	3149
1905 -----	2100	100	596	4103
1906 -----	2100	172	615	3428
1907 -----	2300	284	775	2476
1908 -----	2300	347	749	4418
1909 -----	2400	261	870	4185
1910 -----	2433	163	810	5188

Year	High	Low	Aver.	Def.
1911 -----	2900	380	888	5672
1912 -----	2900	200	811	10812
-----	2227.3	211.7	719.09	2932.5
1913 -----	3900	190	910	9772
1914 -----	2900	144	903	6922
1915 -----	2900	120	817	3983
1916 -----	2900	42	935	3533
1917 -----				Av. 6052

APPENDIX J.

SPECIAL SERMONS.

The General Conference of 1852 ordered the Bishops to appoint at each Annual Conference one of its members to preach a missionary sermon at its next session.

This table shows the appointee each year:

1883 Strange Brooks	1900 B. T. Stauber
1884 C. L. Shackelford	1901 A. N. See
1885 F. D. Baker	1902 W. H. Sweet
1886 D. D. Campbell	1903 E. L. Hutchins
1887 R. A. Caruthers	1904 J. M. Miller
1888 C. W. Caseley	1905 C. W. Wynant
1889 W. H. Mahaffie	1906 C. W. Wynant
1890 W. K. Loofbourrow	1907 H. G. Bowen
1891 W. K. Loofbourrow	1908 H. J. Lorenz
1892 C. L. Shackelford	1909 H. O. Holter
1893 A. D. Beckhart	1910 H. O. Holter
1894 A. D. Beckhart	1911 J. L. King
1895 A. D. Beckhart	1912 C. M. Snyder
1896 R. H. McDade	1913 Attree Smith
1897 R. B. Beaty	1914 G. R. Hall
1898 A. L. Hazlett	1915 D. B. McGee
1899 H. A. Cleveland	1916 G. M. Ryder

This list is not accurate. It shows the man who was appointed, but the sermon was sometimes delivered by the alternate, who is not known.

APPENDIX K.

CHURCH PROPERTY.

Totals by Decades.

Year	No. Churches	Val.	No. Parsonages	Value
1883	----- 48	\$50,360	33	\$17,525
1884	----- 49	67,802	37	20,865
1885	----- 54	109,841	43	25,850
1886	----- 63	132,815	50	31,900
1887	----- 77	182,986	54	39,300
1888	----- 87	202,401	55	43,500
1889	----- 88	183,133	56	39,610
1890	----- 99	211,975	61	41,520
1891	----- 98	207,500	63	41,700
1892	----- 97	210,550	63	43,100
	-----	1,559,263		344,860
1893	----- 110	240,200	68	45,600
1894	----- 123	237,946	76	45,585
1895	----- 123	242,430	76	46,060
1896	----- 120	228,100	75	39,900
1897	----- 121	229,000	74	41,550
1898	----- 134	250,293	80	44,523
1899	----- 138	268,650	81	46,323
1890	----- 143	276,900	88	54,400
1901	----- 151	293,300	93	57,480
1902	----- 155	314,150	96	72,952
	-----	2,580,969		494,393
1903	----- 161	321,450	97	74,725
1904	----- 167	330,705	101	87,875
1905	----- 171	367,200	108	97,610
1906	----- 182	411,555	111	114,015
1907	----- 189	488,923	114	136,960
1908	----- 191	532,825	118	158,050
1909	----- 199	580,025	117	168,450
1910	----- 207	713,002	122	194,000
1911	----- 216	712,000	124	209,460

Year	No. Churches	Val.	No. Parsonages	Value
1912	-----212	712,100	124	207,810
	-----	5,168,850		1,597,550
1913	-----220	807,228	126	208,660
1914	-----214	790,433	125	207,250
1915	-----213	770,340	123	206,310
1916	-----212	736,650	127	227,744
	-----	3,109,651		2,499,640

APPENDIX L.

CONSTITUTION OF ITINERANTS' CLUB.

Article 1. This organization shall be known as the Itinerants' Club of the Northwest Kansas Conference.

Article 2. Object. The object of this organization shall be the spiritual, intellectual and social improvement of its members.

Article 3. Membership. Any member or probationer of this Conference, or any local preacher within the bounds of the Conference, may become a member of this organization by signing the constitution.

Article 4. Sec. 1. Officers. The officers of this society shall be a president, a vice-president for each Presiding Elder's district, a treasurer and a secretary.

Sec. 2. The president, secretary and treasurer shall be elected by ballot on the Thursday P. M. of each Conference session. The vice-president shall be chosen by the members of the several districts, at the first district meeting of each Conference year.

Article 5. Duties of Officers. The president, secretary and treasurer shall discharge the duties usually devolving upon such officers, and such other duties as may be specified in the Constitution or bylaws of the Society. In the absence of the president, the vice-president shall preside; the order of seniority being

determined by the alphabetical order of the districts. Each vice-president shall have charge of all meetings and all other interests of the club within the bounds of his district.

Article 6. Executive Committee. The president, secretary and treasurer shall constitute an executive committee, which shall have charge of the business management of the club.

Article 7. Sec. 1. Courses of Study. For the intellectual improvement of the members, two courses of study shall be provided.

Sec. 2. Conference Studies. The first shall consist of the regular Conference studies and shall be arranged in five divisions, viz: (1) Preparatory; (2) Historical Theology; (3) Exegetical and Practical Theology; (4) Systematic Theology; (5) Philosophical and Scientific.

Sec. 3. The second shall be a graduate course comprised under four heads, viz: Theology and Religion; Philosophy and Science; History and Economics; Miscellaneous Reading.

Article 8. Sec. 1. There shall be a Board of Examiners for each course.

Sec. 2. The Board for the first course shall consist of three persons for each division of the course, who shall be nominated by the club, subject to appointment by the bishop.

Sec. 3. The board for the graduate course shall consist of the president and the several vice-presidents.

Article 9. Sec. 1. Duties of Examiners. The examiners of the first course shall elect from their number a chairman and registrar.

Sec. 2. For their guidance in study each examiner shall not later than May of each year, send to each member of the class, a list of at least fifty questions on each book assigned him sufficient to cover the entire range of the book.

Sec. 3. For the final examination, each examiner shall select ten questions from the list he had previously submitted and shall forward the same to a member of the board in each Presiding Elder's district, not later than October.

Article 10. Sec. 1. The examinations shall be written and shall be held in the several districts before one or more members of the examining board.

Sec. 2. The paper of each student, together with a sealed envelope containing the name of the student, shall be sent to the examiner having charge of that branch of study. The examiner shall grade the paper and mark the grade on the sealed envelope, and send the same to the registrar of the board, who shall break the seal and enter the name and grade in a suitable book which shall be carefully preserved.

Article 11. This constitution may be changed or amended at any annual or regularly fixed meeting of the board, by a vote of two thirds of the members present.

APPENDIX M.

MEMBERS OF THE FACULTY.

Kansas Wesleyan University, 1886-1918.

W. F. Swahlen, A.M., Ph. D., Acting President, Latin and German, '86-87.

Aaron Schuyler, A.M., Ph.D., Mathematics and Astronomy, '86-89; Vice-President, '87-90; President, '90-94; Mathematics and Philosophy, '89-07; Professor Emeritus, '07-13.

Wm. H. Sweet, A.M., D.D., Ethics and Metaphysics, '86-88; Dean of Non-Resident and Graduate Department, '91-96; Financial Secretary.

Thos. W. Cowgill, A.B., Greek and English Literature; '86-91.

A. C. Hillman, A.M., Dean of Normal School, '86-88.

O. B. Campbell, M.D., Anatomy and Physiology, '86-87.

Amos T. Griffith, Commercial Department, '86-90.

Daniel McGurk, Jr., Elocution, '86-88.

Bedle Swearingen, Art, '86-88.

Mary E. Delaney, Art, '86-87.

Mary Barton, A.B., Training Department, '86-87.

Rev. R. A. Hoffman, Financial Secretary, '85-86.

F. A. Cook, A.M., Ph.D., Latin Language and Literature, '87-91; Vice-President, Latin and Greek, '90-91.

A. S. M. Anderson, M.D., Chemistry, Botany and Physiology, '87-88.

Rev. A. N. See, Financial Secretary, '87-89.

W. B. Johnson, A. M., Natural Sciences, '88-89.

Hiram B. Scott, A.M., Normal Department, Elocution, and English Literature, '88-92.

G. J. Mueller, German, '88-89.

John O. Wilson, LL.B., Commercial Law, '88-90.

A. J. Guile, Jr., Director School of Music, '88-90.

Wm. B. Payne, Ph.D., Natural Science, '89-90.

Mattie H. Russell, A.M., German and French, '89-92.

J. Domegeze, Violin and Ensemble Playing, '89-91.

Ernestine A. Cotton, Voice Culture, '89-95.

M. R. Sanford, M.S., Natural Sciences, '90-91.

George J. Hagerty, A.M., Greek and Latin, '91-99; Vice-President, '95-99; President with leave of absence, '99-00.

W. K. Loofbourrow, M.S., Natural Sciences, '91-93.

A. W. Jones, M. S., Assistant in Natural Sciences, '91-93; Natural Sciences, '93-00, '01-09.

F. H. Jones, A. M., Dean Normal School, Elocution, and English Literature, '92-94.

Lizzie M. Stolz, German and French, '92-94.

M. M. Stolz, D.D., Financial Secretary, '92-96.

E. B. L. Elder, A.M., B.D., Assistant Latin and Greek, Art, Assistant Normal Department, '93-95.

T. W. Roach, A. M., Principal Commercial Department, '92-02; President, '02-08.

I. F. Bull, A.M., Academic Latin and Greek, '93-95.

Edw. W. Mueller, A.M., S.T.B., President, Moral and Religious Philosophy and Social Science, '94-96.

B. F. Nihart, A. M., Dean Normal Department, Pedagogics and English Literature, '94-95.

Harriette M. Thompson, A.B., German and French, '94-99.

V. A. Austin, B. D., Elocution and Oratory, '94-98, '02-04.

A. R. Bell, A.B., History and Constitution, '94-95.

Hermon Holmes, Wind and String Instruments, '94-99.

Ansel Gridley, A.M., B.Ped., Dean Normal Department, History, Pedagogics, '95-02; Acting President, '02-03.

J. R. Bickerdyke, Principal Academic Department, Rhetoric, Algebra, '95-96.

Maud Frick, Elocution and Physical Culture, '95-99.

Marion Belle Daily, Voice Culture, '95-97.

Catherine Eberhardt, Director School of Music, '97-01; Piano, '01-03.

Anna Viola Perrill, Assistant Professor of English, '98-99.

Hallie Hubbard, Art, '98-99.

F. D. Tubbs, A.M., S.T.D., Acting President, '99-00; Prof. of Physical Sciences, '00-01.

R. T. Stephenson, A.B., Latin and Greek, '99-02.

W. G. Medcraft, Associate Professor, Mathematics, '99-02; Mathematics, '02-05.

Rogene A. Scott, A.B., German and French, '99-02.

H. A. Cleveland, D.D.Litt.D., English, '99-02.

A. L. Semans, Wind and Stringed Instruments, '99-00.

T. M. Crawford, M.O., Elocution and Oratory, '99-02, '04-06.

Milton E. Phillips, Ph.M., D.D., President, Political Sciences, '01-02.

James Edward Tuthill, A.B., History and Latin, '01-02.

Euphemia Tubbs, B.Ped., Critic Teacher, '01-02.

Mark E. Wright, Director School of Music, '01-02.

Wesley N. Speckman, A.M., Ph.D., Modern Languages, '01-09.

Artemus Ward, A.M., Physical Sciences, '01-03.

W. F. Hoyt, A.M., Natural Sciences, '01-11; Acting President, '02-03; Dean Graduate Department, '08-09.

Rachel M. Rogers, A.B., Ancient Languages, '01-03.

Claude Rossignol, Director of Music, '01-03.

Grace E. Phillips, Piano, '01-02.

O. B. Reddick, B. O., Elocution, '01-02.

Mrs. G. J. Hagerty, Art, '01-02.

Howard N. Moses, B.S., M.D., Physiology, '02-03.

C. H. St. John, Ph.B., M.D., Lecturer on Temperance, Physiology, Narcotics and Heredity, '02-03.

V. A. Austin, B.D., Elocution and Oratory, '02-04.

Mrs. Viola Perrill Snapp, A.B., History, '02-03.

Edith Forristal Blundon, B.M., Piano, '02-06.

Albert H. King, M.Ped., Vice-President, Dean of Normal Department, Education, '03—.

Ruth Belle Branham, A.M., Ancient Languages, '03-06.

Myrtle Rose, A.B., Registrar, English and History, '03-06.

James E. Carnal, B.M., Dean of Musical Department, '03-13.

Clyde C. Marietta, A.P., Principal Academic Department, Mathematics and English, '05-07.

M. M. Stolz, D.D., Sacred History, '05-06; Librarian, '13—.

Genevieve Rice, Voice, '04-05.

W. H. Packard, Piano and Band Instruments, '04-06.

Grace Wellington, Piano, '04-06.

Sara Sheppard, B.C., Elocution and Physical Culture, '04-05.

H. C. Bernhardt, Violin and Band Instruments, '05-07, '15—.

Linette Branham, B. S., Librarian, '05-06.

Mrs. Don W. Nichols, Preceptress Schuyler Hall, '05-07.

Charlotte Waterbury, A.M., English, '06—.

Caroline R. Matson, A.M., Latin, '06—; Registrar, '06-08.

Howard A. Hubbard, A.M., History, Economics and Greek, '06-11; Librarian, '06-08.

Lorne G. Huffman, B.O., Oratory, '06-16.

Ruth Johnson, B.M., Piano, '06-11.

Arthur B. Jackson, Ph.B., Philosophy, '07-08.

Louise Perrill, A.B., Mathematics, '07-08.

Grace Nason King, Voice, and Public School Music, '07—.

Rose French Brooks, Violin, '07-11.

Geo. R. Crissman, A.M., Financial Secretary, '07-08.

Mrs. F. D. Baker, Preceptress Schuyler Hall, '07.

Mrs. D. F. Foristall, Preceptress Schuyler Hall, '07-08.

Robert P. Smith, A.M., D.D., President, Philosophy and Bible, '08-15.

George Edward King, M.S., Principal Academy, '08—; Mathematics and Astronomy, '08—; Registrar, '08.

Rev. J. W. Snapp, A.B., Financial Secretary, '08-09.

Ida Bohannon, B.S., Preceptress Schuyler Hall, '08-15; History and Spanish, '11.

- Fred L. Farley, A.M., History and Greek, '10—.
George N. Knight, B.S., Biology and Physics, '10—.
Frederick C. Peters, A.M., German and French,
'10; Secretary of Faculty, '10—.
J. H. Burress, Voice, '10-12.
Cecil Semans, Stringed Instruments, '10-12.
A. K. Boyles, Taxidermy, '10-16.
Jennie Smith, B.Ped., Librarian, '10-12; Director
Physical Culture, '11-12.
James A. Campbell, Piano, '11-12.
Nora Neal, Piano and Organ, '11-14.
Katherine Anderson, Piano, '11-14.
Mildred Young, Piano, '11-12.
Wm. D. Schermerhorn, A.B., D.D., Bible, '12-12.
Laurette Bennett Peters, A.M., Director of Art,
'12—.
Ruth Sweet, B.S., Librarian, '12-13.
Rev. J. W. Bates, A.M., Financial Secretary, '11-14.
Jesse C. Fisher, A.B., Bible, '13-14.
Albert W. Giles, B.S., Chemistry and Geology,
'14-15.
Adelbert L. Semans, A.B., Bible, '14-17.
Rose French Brooks, Violin, '12-14.
Paul R. Utt, Dean, College of Music, '13-17.
Mrs. Paul R. Utt, Piano, '13-17.
L. L. Tucker, President, College of Commerce,
'13-17.
L. S. Weller, Vice-President, College of Commerce,
'13-17.
Mrs. L. L. Tucker, Secretary, College of Commerce,
'18—; President College of Commerce, '17—.
John F. Harmon, D.D., President, Philosophy and
Ethics, '15—.
O. L. Lovan, Ph.D., Chemistry and Geology, '16-17.
Clara R. Brian, B. S., Household Arts, '15-18.

Mrs. C. W. Wynant, Preceptress Schuyler Hall,
'15-17.

E. F. Walker, A.M., Chemistry and Geology, '16-18.

Elton R. Shaw, M.A., Public Speaking, '17—.

George R. Edwards, Physical Director, '16—

Ida Sackett, Preceptress Schuyler Hall, '17—.

E. K. Foster, B.S., B.M., Piano, '17—.

E. L. Fox, B.M., Dean of College of Music, '17—.

School of Theology
■ Claremont

A 7700

BX Sweet, William Henry, 1843-1919.
8248 A history of Methodism in northwest Kansas,
K2 by William Henry Sweet ... [Salina, Kan.]
S2 Kansas Wesleyan university, 1920.
546p. plates (1 fold.) port. 24cm.

1. Methodist Episcopal church in Kansas.
I. Title.

CCSC/js

A7700

